18

A SHORT TREATISE,

Containing all the Principall *Grounds of* CHRISTIAN RELIGION.

By way of Queſtions and Anſwers, very profitable for all men, but eſpecially for Houſholders.

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WEE offer here unto thy view (good Christian Reader) the principles of Religion, with a short Exposition upon the same for the explanation of what may seem difficult, the confirmation of the truth professed against Popery, and the inforcing of sundry duties of weighty and great importance. The method we have followed is playn and naturall; the matter wholsome, but not adorned with flowers of eloquence. Wee begin with the mayn end that all men ought to aym at, because there can be no motion but for some end, as there can bee no effect but from some efficient. Thence we proceed to the meanes whereby the end may be attayned: for it is in vain to propound an end unto our selves, if either the way be impossible, or imperfect; if either it cannot bee known, or doe not lead to the fruition thereof. In the meanes we consider, whence direction is to be taken, and what is to bee learned: and there we shew what, and who God is, how wee must conceive of him, why he ought to be worshipped, what covenant he made with Adam in the time of innocency, and how Adam by transgression fell, and plunged himselfe, and his posterity

into woe and misery unspeakable, intolerable and eternall. In the next place we lay downe the meanes, that God hath ordained for mans recovery; And there is handled what Christ is, what he hath done for us, how we are made partakers of his benefits, how faith is wrought and increased in us, & what obedience we owe to God in Christ, who is the object of Christian religion. And because the Godly in this course of Christianity are compassed about with infirmities, subject to many falls, and assaulted with many tentations, which might discourage and turn them out of the way, herfore we have added what course a Christian should take to grow in grace, how he may be preserved from falling, how hee should recover after his fall, and of what priviledges the Godly are, or may be partakers in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth us unto God the first chief and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith, and to further such godly Housholders, as desire

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to instruct and train up their children and servants in the information and fear of the Lord, but want leisure, or ability, to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poor Treatise, and make it common, that they might have some helpe at hand whereby they might be confirmed in the truth, against the vain cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and observe these few things. First, that the letters a, b, *and* c, *&c. set over the Answer, do direct what part of the Answer the Testimonies of Scripture alledged do serve to confirme. And the figures,* 1, 2, 3. *&c. doe intimate what words, or which parts of the Answer are explained in the exposition. Secondly, in teaching the Questions and Answers, take the pains to search into the proofes which are alledged for confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to inquire what reasons or arguments may be drawn from the place, to prove what is intended. This we commend, because it is a*

course behoofefull for the obtayning of wel-grounded knowledge, the getting of ſtedfaſt and aſſured faith and comfort, and growing to be familiarly acquainted with the word. Thirdly, in reading the Expoſition of every Anſwer, take notice what is delivered by way of explication or confirmation, and what reaſons, and how many, are brought to prove any point. Thereby a man ſhall be enabled to referre that which he heareth in the publique aſſembly, or readeth in godly and learned Books, to ſome head, apply it to right purpoſe, treaſure it up ſafe in memory for uſe in the time of need, and have in readineſſe to anſwer the gain-ſayers.

Thus heartily deſiring and hoping (good Reader) that thou wilt make uſe of theſe directions given, profitably to guide thee through this ſmall Work; we commit thee to God, and the word of his grace, who is able to direct, and ſafely lead thee unto eternall happineſſe; craving that if thou receive benefit from God upon the peruſall of this ſimple Treatiſe, thou be carefull to powre out thy ſoule unto God for us, that hee would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own ſoules.

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FINIS.

A
Short Catechiſm:
with an Expoſition upon the ſame.

2 *What ought to be the chiefe, and continuall care of every man in this life?*

An. To *a* glorifie 1 God, and *b* ſave his 2 ſoule, *a* 1 Cor. 10. 31. *b* Acts 16. 30, 31. Mat. 16. 26.

Expoſ. 1, Gods glory, that is, his ſurpaſſing worthineſſe, cannot be encreaſed, nor fully manifeſted, Exod. 33. 20. becauſe he is moſt perfect, pſal. 16, 2. and infinite, Iob 22. 2. and 35. 7. God is ſaid to glorifie himſelfe, when he makes his excellency to appear, Numb. 14 21. Pſal. 72. 19. Ezek. 43. 2. Angels and men glorifie him, when they extoll his greatneſſe, and teſtifie their acknowledgement of his glory, Luke 2. 14. Rev. 14. 7. Exod. 15. 2. Here then to glorifie God, is inwardly in heart, Rom. 4. 20. 1 Cor. 6, 20. and out-

outwardly in word and action, Matth, 5. 16. 1 Pet. 2. 12, to acknowledge God to bee such a one as hee hath revealed himselfe, Rev. 4 9, 11. Psalm 29. 1, 2. and 50, 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end unto which all things do end, Romans 11. 36. his glory is in it selfe most excellent, Exodus 33. 18. 19. Psal. 148, 13. most dear to him, Exodus 7. 4, 5, Elay 42. 8. & 48. 11. the supream end of all divine revelation, Ephes, 2, 7, of all his works, Eph, 1. 5. 6. Prov. 16. 4. Exodus 9. 16. Psal. 50. 15. Iohn 11. 4 40. of mans life, Psal 6 4, 5. and service, Zach. 7 5, 6. Psal. 101. 1 Iohn 3. 28, 29, and all meanes furthering the same, are available to mans salvation, Romans 4, 20. 21 Ierem. 13. 16. Mal. 2. 2. 1 Sam. 2, 30. Psalm 50. 23.

2 To take care for our salvation, is so to live here, that we may live with the Lord hereafter, Phil. 2, 12. 2 Pet. 3, 11, 14. The salvation of the soule is most precious, Psal. 49. 8. cannot be obtained without care, Act, 2, 37. 1 Cor. 9, 24. Matth. 7, 13. Luke 13, 24. and he is ever mindeless of Gods glory, that is careless of his eternall

eternall happineſſe. Eph. 2.12. Iohn 5.44. and 7.18. Alſo eternall life is a durable treaſure, Luke 12.33. and 16.9,10. 1 Tim. 6.17,18. all worldly things are vaine, uncertayn and tranſitory, Matth. 6. 19. Pſal. 73.18,19. the ſoule came from God and is after a reſtleſſe manner carried to ſeeke and deſire communion with God, and a deſire to bee happy, is naturally planted in the heart of all men by God himſelfe, therefore wee ſhould earneſtly ſet our affections upon things that are above, Col. 3.1,2. Phil. 3.12,13,14. and infinitely deſire the enjoying of Gods preſence in heaven: for hee is infinite in goodneſſe, the higheſt of all things that are to be deſired.

Q. Whence muſt wee take direction to attayn hereunto?

A. Out of the *c* word of God alone, *c* Iohn 20.3.1.

Expoſ. 3. God only can give the crown of glory, 2 Tim. 4.8. Iames 1.12. he alſo is the author, object, and end of true Religion, Gen. 18.19. Acts 18.25,26. Iohn 6.29. therefore none but hee can reveale the way how wee ſhould obtayn that everlaſting inheritance, Pſalm 16.11. Prov.

2.

2, 6, 9. For the nature of God is incomprehensible, his will and workes are unsearchable, Heb 11. 6. Deut. 4. 4, 6. and 29, 29. Heb. 11. 3. No man hath knowne the Father but the Son, and he to whom the Sonne hath revealed him, Iohn 1, 18. Matth. 11, 27. and the Gospell is an hidden mystery, 1 Cor. 2. 7, 10. Rom. 16. 25, 26. so that we can know nothing of God, untill God himselfe manifesteth it unto us, Psal. 103. 7. and 147. 19. 20. By the word of God, we understand the will of God revealed unto reasonable creatures teaching them what to doe, beleeve, and leave undone, Deut. 29, 29.

Q. *What call you the word of God?*

An. The *d* holy Scripture 4 immediatly 5 inspired, which is contained in the books of the Old and New Testament, d 2 Tim. 3, 16.

Expos. 4 This word of God hath heretofore been diversly made knowne. Heb. 1. 1. as by inspiration, 2 Chron. 15. 1. Esa. 59. 21. 2 Pet. 1. 21. Ingraving in the heart, Rom. 2. 14. visions, Num. 12. 6, 8. Act. 10. 10, 11. Apo. 1. 10. Dreames, Iob 33. 14, 15. Gen. 40. 8. Vrim and Thummim, Numb. 27. 21. 1 Sam. 30 7 8.

Signes

Signes, Gen. 32.24. Exod. 13.21. Audible voyce, Exod. 20. 1. 2. Gen. 22. 15. and lastly by writing, Exod. 17. 14. This word ſo revealed, is by excellency called the Scripture, Gal. 3.22. Iohn 10.35. and the holy Scripture, Ro. 1.2. in reſpect of God the Author, Act. 1.16. and 4. 25. the holy pen-men, Luk. 13. 28. 2 Pet. 1.21. the matter, 1 Tim. 6. 3. Tit. 1. 1. and end thereof, Rom. 15. 4. 2. Tim. 3. 17. The truth of God was delivered to the Church in writing, Deut. 31. 9 Hoſ. 8. 12. Rev. 2. 1. that it might be preſerved pure from corruption. 1 Pet. 1. 12. 13. 15. be better conveyed to poſterity, Ier. 36. 27, 28. Deut. 31. 9. be an infallible ſtandard of true doctrine, and determiner of all controverſies, Eſa. 8. 20. Mal. 4. 4. Deut. 17. 11. that our faith might be confirmed, beholding the accompliſhment of things propheſied, 1 Kings 13. 2. with 2 Kings 23. 16. Acts 17. 10. 11. and for the more ful inſtruction of the Church, the time of the Meſſias either drawing on, Mal. 4. 4. or being come, Luke 1. 2, 3.

5. To be immediately inſpired, is to be as it were breathed, and to come from the Father by the holy Ghoſt without all means: And thus the holy Scriptures were

inſpired both for matter, and words, Luk. 1.70. 2 Pet.1.21.

Q. *What are the books of the Old Teſtament?*

A. 6. Moſes and e the Prophets, e Luk. 24.27.

Expoſ.6. All the books of holy Scripture, given by God to the Church of the Iewes, are called the Law, Luk.16.17. Iohn 12. 34.& the Prophets: Rom.1.2.& 16.25,26. becauſe they were written by holy men, ſtirred up, ſanctified, and inſpired of God, for that purpoſe. 1 Pet.1.11. Heb.1.1. But ordinarily they are compriſed under theſe two heads, the Law, and the Prophets, Math.22.40. Act.13.15. Math.7.12. or the Law of Moſes and the Prophets. Act. 28. 23. or Moſes and the Prophets: Ioh.1.45. Luk.16.29. Moſes being diſtinctly named fr̃ the reſt, becauſe he was firſt & chief of the Prophets: as the Pſalms are mentioned particularly, Luk.24.44. becauſe they are the choice & flower of all other Scripture.

Q. *Which are the books of the new Teſtament?*

Anſ Matthew, Mark, Luk, and the reſt, as they follow in our Bibles.

Q. *How may it be proved, that theſe books*

books are the word of God immediatly inspired by the holy Ghost to the Prophets and Apostles?

A. 7. By the [8] testimony *f* of the Church, [9] constancy *g* of the Saints, [10] miracles *h* wrought to confirme the truth, and the [11] Antiquity thereof, *f* 2 Pet. 1. 19. *g* Rev. 6. 9. *h* 1 King. 17. 24. Ioh. 3. 2. 1. Ier. 16, Heb. 13. 8.

Expos. 7. It is very expedient & necessary that all Christians of age and discretion, should know that the Scriptures are the very Word of God, the immediate and infallible truth of God that is to be received, obeyed and believed. For thereby we are the better fitted to hear, read, & receive the Word with attention, joy, reverence, submission, Act. 10. 33. and assurance of faith: which being a divine grace, must have a divine foundation, 2 Tim. 3. 15. 16. 1 Ioh. 5. and being certain, must have a sure ground even the word of God, Ioh. 5. 46. Eph. 2. 20 Rom. 4. 18. Also it ministers no small comfort in affliction and temptation, that we know whom we have trusted, 2 Tim. 1. 2. Act. 5. 29. This must be known not by opinion, or probable conjecture, which may deceive, but by certain and distinct know-

ledge, whereby we conceive of things certaine certainly as they are, and are assured that we conceive of them none otherwise that as they are, that we may be able to stop the mouthes of Atheists and Papists, who carp against the truth, 2 Cor. 13. 3. We come not to the understanding hereof by sense, or discourse of reason: this matter is to be discerned and believed by faith.

But for the fuller clearing of the point, sundry rules are to be observed, both concerning faith, and concerning the Scripture it selfe. 1. Distinction must be made between certainty of faith, and certainty of sense of sight. Things believed in themselves are more certain that things seene, but they are not alwayes so apprehended by us. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15. 6. 8. 1 Cor. 13. 9. 12. Iud. 6. 36, 37, 38. (2) Implicite faith, by which we confusedly believe that such books are the Word of God, not understanding the sense of them, is to be distinguished from explicite faith, which is ever joyned with a distinct and certain understanding of the thing believed, Ioh. 3. 2. 10. (3) Historicall faith, which stands

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in the certainty of the mind, and believes God ſpeaking in his Word, muſt be diſtinguiſhed from juſtifying and ſaving faith, which contains the perſwaſion and confidence of the heart, whereby we not only beleeve the Word of God to be the chiefe truth, but alſo doe embrace it, as contayning the chiefe good of man, Iam. 2.19. Ioh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3.12. for all things in Scripture are not alike to be believed, neither doe the ſame Arguments ſerve to beget each faith. (4) Concerning the Scripture, we muſt put difference between the doctrine therein contained, and the writing: for the ſigne is for the ſenſe, and the knowledge and faith of both is not alike neceſſary. The doctrine was ever neceſſary to be believed, the manner of revealing was not alwayes, Ioh. 8. 24. (5) Of doctrines ſome are ſimply neceſſary to ſalvation containing the maine grounds and chiefe heads of Chriſtian Religion; others are expoſitions, or amplifications of the ſame, very profitable, but not of ſuch neceſſity, 1 Cor. 3.12, 13. Col. 2.18, 19. Phil. 3.15. (6) A diſtinction is to be put between the Scripture generally

considered, in respect of the manner of revealing, and between the number and order of the Books: it being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books. (7) Also it is one thing to believe that God is the Authour of this or that Book; another to believe that it was writren by this or that Scribe or Amanuensis; so that a difference is to bee made between the chiefe Authour of a Book, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20. (8) The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expresse, historicall, and saving faith: but the number and order of books is to be believed with faith historicall.

8. By the Church we understand not the Pope, whom the Papists call the Church virtual; not his Bishops and Cardinals met in generall Councell, whom they call the Church representative; but the whole company of believers, who have professed the true faith; whether those

thoſe who received the books of holy Scripture from the Prophets and Apoſtles, or thoſe who lived after. Under the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediatly choſen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but above the Church. The Church of the Iewes profeſſed the doctrine, and received the Books of the Old Teſtament, and teſtified of them that they were divine. To whoſe teſtimony theſe things give force: (1) To them were committed the Oracles of God. Rom. 3. 2. (2) In great miſery they have conſtantly confeſſed the ſame, when as by the only denying thereof, they might have been partakers both of liberty and rule. (3) Notwithſtanding the high Prieſts and others perſecuted the Prophets while they lived, yet they received their writings as propheticall and divine. (4) Since obſtinacy is come to Iſrael, notwithſtanding their great hatred to the Chriſtian Religion, the holy Scripture of the Old Teſtament is kept pure and uncorrupt amongſt them, even in thoſe places which doe evidently con-

firm the truth of Christian Religion, Esa. 53. 3,4,5, &c. The Christian Church hath embraced the doctrine of God, and received the books both of the Old and New Testament. To whose Testimony two things give weight. 1. their great constancy. 2. Their admirable and sweet consent: for in other matters we may observe differences in opinions, in this a singular and wonderfull agreement. This Testimony of Christians is considered three wayes; 1. Of the universall Church which from the beginning thereof untill these times, professing the Christian Religion to be Divine, doth also professe that these books are of God. 2. Of the severall primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew, and after delivered them under the same title, to their successours and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due tryall and examination have pronounced their judgement, and approved them to the people committed

ted to their charge. This teſtimony is of great weight and importance, profitable to prepare the heart, and to move it to believe: of all humane teſtimonies (wherby the Authour of any book that hath, is, or ſhall be extant, can be proved) the greateſt, both in reſpect of the multitude, wiſedome, honeſty, faithfulneſſe of the witneſſes, and the likeneſſe, conſtancy, and continuance of the teſtimony it ſelfe. But this teſtimony is onely humane: not the only, nor the chiefe, whereby the truth and divinity of the Scripture is confirmed, neither can it bee the ground of divine faith and aſſurance.

9 The Saints of God of all ſorts and conditions, noble, baſe, rich, poore, learned, & unlearned, old, young, married, unmarried, &c. have ſuffered the moſt grievous torments, uſuall, unſuall, ſpeedy, ſlow, even what hell could invent, or mans malice finde out, for the defence of this truth. All theſe things a number numberleſſe endured, and that with great conſtancy and joy, even with a chearefull heart and merry countenance, ſo that none can think they ſuffered out of weakneſſe, pride, vaine-glory, or diſ-

content,

content : This patient ſuffering of the Martyrs is not teſtimony mearly humane, but partly divine : for that courage, and cheareſulneſſe which they ſhewed in the midſt of all torments, was not from nature, but from above.

10. Many and great wonders, ſuch as Sathan himſelfe cannot imitate, ſuch as exceed the power of any, yea, of all the creatures in the world, ſuch as the moſt malicious enemies of Gods truth, could not deny to be divine, hath the Lord openly wrought by the hands of Moſes, the Prophets and Apoſtles, for the confirmation of this truth, Num. 11. 9. & 20. 10. Exod. 19. 16. 1 King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. Theſe miracles were ſufficient to confirm the divinity of this truth, and writing, to them who were eye witneſſes thereof. Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The undoubted and cleare narration of them, is to us an invincible argument thereof.

11. That which is moſt ancient, is moſt true and divine; the pureſt Religion is before all others; there muſt needs be a Law before tranſgreſſion; and a commandement

mandement given unto man before there could be place for the Devil to tempt him. But the Religion taught in Scripture is of greateſt antiquity : the doctrine of the Creation and fall there handled, in all other Stories whatſoever is omitted.

Q. *How elſe ?*

A. By 12 the *k* ſtile, 13 *l* efficacy, ſweet *m* 14 conſent, admirable *n* 15 doctrine, excellent *o* 16 end, and the witneſſe, *p* 17 of the Scripture it ſelfe, *k* Gen. 17 1. Pſal. 50. 1. Eſa. 44. 24. Exod. 20. 1. 2. 1 Cor. 11. 23. Ioh. 3. 36. 1 Cor. 1. 23. Ioel 1. 1. 2. *l* Pſal. 19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11. Zech. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil. 11. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9. 10. *m* Gen. 3. 15. and 49. 10. Eſa. 9. 6. Dan. 9. 24. Math. 1. 18. Act. 10. 43. *n* Pſal. 119. 129. 138, 172. Deut. 4. 5, 6. *o* Ioh. 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

Expoſ. 12. By the ſtile of the Scripture we underſtand not the externall ſuperficies of words, but the whole order, character, frame, and comprehenſion, which fitly agreeth to the dignity of the ſpeaker, and nature of the Argument, and is tempered according to the capacity and condition of them for whoſe ſake it was written :

Indeed

Indeed every Prophet and Apoſtle almoſt had a peculiar ſtile; *Eſay* is eloquent, ſweet, and more adorned; *Solomon* accurate; *Ieremy* vehement, and more rough; *Amos* ſimple: but all are divine. Theſe things declare the majeſty of the ſtile. (1.) The title, that the Author of the holy Scripture doth juſtly chalenge unto him, the which imports independence of nature, Exod. 3. 14. ſuper-eminency of power, and ſoveraignty, Pſal. 50. 1. 2. excellency both of properties and works, Gen. 17. 1. Eſa. 42. 5. and 40. 22. 26. (2) The maner uſed in teaching, commanding, promiſing, and threatning. Things above reaſon, hidden myſteries, ſuch as exceed all humane capacity, are unfolded, without all argumentation or furniture of perſwaſion, 1 Cor. 2. 7. and we are required to underſtand and believe them, relying upon the truth and credit of the revealer. In giving the law, no proëme, is uſed, but, Thus ſaid the Lord; no concluſion, but the Lord hath ſpoken, Exod. 20. 1. 2. Commandements of which no reaſon can be rendred, are enjoyned, Gen. 2. 17. and that which a naturall man would account fooliſhneſſe,

is

is peremptorily and with great ſeverity required, Ioh. 3.36. 1 Cor. 1.23,24. no argument being brought to perſwade, or confirm the equity of thoſe commands; but only the will of the Commander. Promiſes above likehood are made; to aſſure of performance no reaſon is alleaged, but, I the Lord have ſpoken, Eſa. 51.22. and 52. 3. 4. and to encourage againſt difficulties and dangers preſent divine aſſiſtance is promiſed both as neceſſary and ſufficient, Exo. 4. 12. Ioſ. 1.9. Ier. 1.8. Eſa. 43.5. In the manner of threatning alſo, the like notes of the Divinity of the ſtile may bee obſerved. (3) That without reſpect of perſons, he doth preſcribe Lawes to all men, private perſons and publick Magiſtrates, whole Kingdomes, and ſeverall eſtates, commanding what is diſtaſtfull to their nature, and forbidding what they approve, promiſing not terrene honour, but life everlaſting if they be obedient: threatning not with rack or gybbet, but eternall death, if they diſobey, Ioel 1.1. 2 Ioh. 3.16. 1 Sam. 12.25. (4) That the Miniſters of the Lord of Hoſts doe require attention, faith and obedience, to whatſoever

ſoever they ſpeak in the name of the Lord, whether it were propheſie, commandement, or rebuke: whether they called to repentance and Reformation of things amiſſe, or exhorted to obedience, 1 Cor. 11. 23. Mich. 1. 1, 2. The low and humble manner of ſpeech, uſed in holy Scripture, cannot juſtly offend any man; for it was penned to the uſe and behoofe both of the learned and unlearned, Rom. 11. 4. though the phraſe be plaine, the matter is high and excellent, profound and un-utterable. Hoſ. 8. 12. Act. 2. 11. Eaſineſſe and plainneſſe doth beſt beſeeme the truth: a Pearle needs not Painting, nor truth to be underpropped with forraine aydes, it is of it ſelfe ſufficient to uphold and ſuſtaine it ſelfe: it becomes not the Majeſty of a Prince to play the Orator; and though the Scripture bee ſimple in word, it is great in power: no writings of Man, though never ſo well ſet forth, with wit, words, order, or depth of learning, can ſo enlighten the minde, move the will, pierce the heart, and ſtirre up the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well

well weighed: no writing doth, or can equalize them in pithineſſe of propheſying, or ferventneſſe of praying. The ſong of *Moſes*, and the beginning of *Eſay*, in variety and force of eloquence, doe far exceed all Authors, Greek and Latin; if compariſon be made betwixt thoſe places, and whatſoever is moſt excellently indited by man, either in Greek or Latin, you may eaſily diſcern, the one was written by a Divine, the other by an humane ſpirit.

13. The efficacie of this doctrine doth powerfully demonſtrate the Divinity thereof: for it converts the ſoul, inlightens the eyes, Pſalm. 19. 7,8. diſcovers ſinne, Rom. 7. 7. convinces the gainſayer, 2 Tim. 3. 16. killeth and terrifieth, 2 Cor. 3. 6. rejoyceth the heart, Pſal. 19. 8. Pſal. 119. 103 quickneth, Pſalm. 119. 50. 93. and comforteth, Rom. 15. 4. manifeſteth the thoughts, 1 Corinth. 14. 25. overthrowes falſe Religion, caſteth down ſtrong holds, and the whole kingdome of Satan, ſtoppeth the mouth of Oracles, deſtroyes Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. and remaines invincible notwithſtanding all oppoſition. Act. 5. 38, 39. Theſe things commend the efficacy of this word.

word. (1) The nature thereof is opposite to the wisedome and will of a naturall man, 1 Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath prevailed. (2) It hath prevailed, not onely with the grosse and sottish Gentiles, who served other Gods; Gal. 4. 8. but even with the most fierce and bitter enemies thereof, Act. 9. 5. 6, 20. 21. (3) The enemies who did oppose this truth were many, mighty, and subtile; as principally the Devill, out of his hatred against Gods glory, and mans salvation, Ephes. 6. 12. Apo. 2. 10. and the Romane Emperours as his instruments, the rest of the world furthering, and the Iewes stirring them up; all which out of their love to falsehood and Idolatrie, and their malice against the Christian Religion, did with incredible furie, and vigilancy, labour the utter abolition of this truth, Act. 4. 27. and 9. 2. Matth. 10. 18. 22. Ioh. 16. 2. Act. 12. 50. and 14. 2. 5. 19. 1 Thes. 2. 15, 16. (4) The persons whom the Lord did chuse to bee publishers of this heavenly doctrine, were in number few, in outward appearance simple, rude, base, and weak, and sometimes also negligent, Math. 4. 18, 19, 20. Luke

6.

6.13. 2 Cor. 4.7.8. Math. 13.25. (5) Theſe ſimple and weak men, ſubdued the World by Preaching the Croſſe of Chriſt, and preſcribing long ſuffering and patience, 1 Cor. 2.4. 1 Theſſ. 3.4. Act. 9.16. 2 Tim. 3.2. (6) The number of all ſorts, ages, conditions, ſexes, and nations, who gave credit to this doctrine, and confirmed the ſame with the loſſe of their lives, was innumerable, Apoc. 6.9.10. (7) In ſhort times a great part of the habitable world was converted, brouht to the obedience of faith, ſo that *Paul* filled all places from *Ieruſalem* to *Illyricum*, with the ſound of the Goſpel, Col. 1.6. Rom. 15.19. (8) The more the truth was perſecuted, the more it did prevaile, Act, 8.3.4. Phil. 1.14. (9) Though the Iewes were waſted with many and great ſlaughters, yet the Scriptures did ſtill remaine ſafe, and entire in their cuſtody when the Hebrew Language did lie almoſt unknowne, and had periſhed altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Chriſt, was the Doctrine of Chriſtian faith preſerved. (10) To theſe we may adde, the dreadfull judgements of God, which fell upon the perſecutors

of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the Divinity of this word. All which things doe strongly confirme the propagation, defence, and conservation of this truth and Doctrine to be admirable, and of God.

14. The sweet and admirable consent which is found in all and every part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5. 46. This may sufficiently appeare, by comparing the propheſies of the Old Testament touching Christ, the calling of the Gentiles, and rejection of the Iewes, with the accomplishment of them, declared in the New, Gen. 3.15. and 12.2. and 49.10. Numb. 14.17. Dan. 9.25. Mat. 1.18. Luk. 1.55. and 24.27. 44. Act. 26.22. Deut. 32.21. Mal. 1.10, 11. Psal. 2.8. and 110.2. Act. 11.18. Psal. 118.22, 23. Matth. 21.42. Such exact consent as here is to bee found, is impossible to be fained of men, or Angels, as the things fore-told were removed from their knowledge and finding out, untill they were revealed. These considerations give strength to this argument.

(1) The

(1) The length of time, in which this writing continued; *viz.* from *Moſes* untill *Iohn*, which prevented all conceits of forgery, ſince they were not written in one, nor yet in many ages. (2) The multitude of Books that were written, and of Writers who were inployed in that ſervice. (3) The diſtance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2. 1, 2. and 36. 5. Ezek. 1. 1. (4) The ſilence of the adverſaries, who in all that long ſpace mentioned, whiles the Scripture was in writing, could never detect any thing in thoſe Books, as falſe, or erroneous, whoſe ſilence is of great weight in this caſe, becauſe they were eye witneſſes of thoſe things which our Saviour taught, did, and ſuffered, according as it was propheſied of him: ſo that they knew the Propheſies, ſaw the accompliſhment of them, and were acquainted with that which the Apoſtles had writen. If the Prophets or Apoſtles who wrote the ſame Hiſtories, doe ſeeme to diſſent in any circumſtances, this doth nothing derogate frō their authority: for in themſelves they

differ not, the fault is our ignorance, and apprehenſion: by a right and juſt interpretation, they may eaſily be reconciled, and the diſſonancy which ſeemes to be amongſt them in ſmall things, doth free them from all ſuſpition of fraud; and their ſweet conſent in all matters of importance, doth convince that they wrote by the guidance of the ſame Spirit. If they had all written one thing, they might ſeeme ſuperfluous; if each a new hiſtory, there could appeare no ſteps of conſent; when they relate the ſame ſtory with the ſame circumſtances, they have their uſe, one ſometimes ſpeaking more plainly than the other; and when they agree in matter, but ſeeme to diſſent in circumſtance, the truth is the more confirmed, an argument of fuller credit may be drawn out of that diſſent: for as the Heathen man obſerveth, too exact diligence is neither approved of all, neither doth it want ſuſpition. To this ſweet agreement of holy Scripture with it ſelfe, it might be further added, that it agreeth with all other truth whatſoever: there is nothing true in Divinity, which is falſe in Philoſophy; nothing in Philoſophy is repugnant to the truth in

Divi-

Divinty, but it may be overthrown by the principles of right & true Philoſophy.

15. The matter intreated of in holy Scripture is divine and wonderfull. It explicates unto us the nature, properties, and high acts of God, purely and holily. It deſcribs the perſon of Chriſt, ſo fitly, excellently, and conveniently, that if the mind of man conſider it attentively, of neceſſity it muſt acknowledge, it doth exceed the reach of a finite underſtanding. It diſcovers unto us the miſery and corruption of man by nature, the incomprehenſible love of God in Ieſus Chriſt towards man, that happy reconciliation (if we ſo ſpeak) of his juſtice and mercy by his infinite wiſedome, ordaining Ieſus Chriſt to be our Mediatour; and it unfolds the covenant of Grace, which God made with man after his fall; all which can be drawn from no fountaine but divine revelation, 1 Cor. 2. 7. 1. Eph. 3, 4, 5. Col. 1. 26. The Scripture alſo containes the Law of God, which teacheth the duty of man, and that is wiſe and juſt, the Gentiles themſelves being Iudges, Deut. 4. 5, 6, 7. In the precepts divers notes of Divinity may bee obſerved; as (1.) The ſurpaſſing excellency of the act,

requiring that we should deny our selves, and leade our lives according to the appointment of the Lord, Matth. 16.24,25. Rom. 8.12,13. (2) The wonderful equity that doth appeare in every commandement. (3) The admirable strangenesse of some Acts, which a naturalll man would count foolishnesse, yet prescribed as necessary, Joh. 3.36 and 8.24. (4) The manner how obedience is required, *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, Deut. 6.5. 1 Cor. 13,2. 1 Tim. 1.5. (5) And the perfection of the law, commanding & allowing all good, but forbidding and condemning all sinne and wickednesse, of what kinde soever. Take a briefe view of the ten Commandements, are they not plaine, pure, briefe, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend unto us the justice, wisedome, holinesse, omnipotency, omniscience, perfection, and absolute soveraignty of the Law-giver? The promises and threatnings annexed to the Law, will suffer us to acknowledge none other Author of them, but the Lord alone: for none can make them but hee,

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he only can give eternall life, and inflict eternall condemnation. Moreover theſe are ſo ſet together with the commandements, as they can move none, but only the conſcience of him, who doth acknowledge the commandements to be divine.

16. The end of the Scripture is Divine, *viz.* the glory of God, and the ſalvation of man; not temporall, but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the ſetting forth of Gods praiſe, which ſhewes that they are from above, Joh. 7. 18. and 5.41. and 8.50. 54. Gal. 1.10. And to ſpeak truth, what is more equall than that all things ſhould return thither, whence they had their beginning? This word alſo doth point out unto man what true bleſſedneſſe is, and how he may be reconciled unto God, being loſt by ſinne; which is a firm demonſtration to prove unto us the Divinity thereof: for what is more agreeable to the wiſedome, bounty, mercy, grace, and power of God, than to reſtore man fallen, and to make him partaker of eternall happineſſe? and who can ſhew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in

the path of life, but the Lord alone? These arguments are of great force, whether they be severally or joyntly considered, and doe as strongly prove that the Christian Religion is only true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimony of Scripture it selfe is most cleare, certaine, infallible, publick, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be believed. But the externall light of arguments, and testimonies brought to confirm and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discerne the sense thereof, 2 Cor. 1.22.

Q. *These reasons may convince any, be he never so obstinate; but are they sufficient to perswade the heart hereof?*

An. No: the testimony of the (18) Spirit is necessary *q*, and only *r* all-sufficient for this purpose, *q* 1 Cor. 2.14. *r* 1 Ioh. 2. 20. 27.

Expos. 18. By nature we are blinde in spirituall things, 1 Cor. 2. 14. Matth. 15. 14. though therefore the Scripture bee a shining

ſhining light, Pſal. 119.105. yet unleſſe our eyes be opened, Pſal. 119.18. Act. 26. 18. wee cannot ſee it, no more than a blind man doth the Sunne, Ioh. 1.5. The Spirit is the author of ſupernaturall light and faith, 1 Cor. 2.8.9. Eph. 1.17. 1 Ioh. 5.6, 10. by the inſpiration thereof were the Scriptures written, 2 Pet. 1.21. the ſecrets of God are fully known unto, and effectually revealed by the Spirit, 1 Cor. 2.10. the ſame law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Eſai. 59.21. Heb. 8.10. For which reaſons it muſt needs be, that the teſtimony of the Spirit is alſufficient to perſwade, and aſſure the heart that the Scriptures are the word of God. To prevent miſtaking therein, obſerve theſe rules. (1) The Spirit of God doth aſſuredly perſwade our conſciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, ſealing up the promiſes to our conſciences, and cauſing us ſenſibly to feele the effects thereof, 1 Cor. 2.12. Luk. 24. 45. 1 Cor. 14.37. Ier. 31.33. 2 Cor. 12.2. 1 Theſ. 1.5. with 1 Theſ. 2.13. Act. 16.14. (2) This perſwaſion of

of the Spirit is more certaine than can be proved with reaſon, or expreſſed in words; for things doubtfull may bee proved; but things in themſelves moſt clear and certaine, be above all proofe and reaſon; as the ſhining of the Sunne needs not to be confirmed by argument to him that hath his eyes open to ſee the light thereof. (3) This teſtimony of the Holy Ghoſt is certain and manifeſt to him that hath the Spirit, but private not publike, teſtifying only to him who is endued therewith; but not convincing others, nor confirming doctrines to others. (4) This teſtimony of the Spirit is not to be ſevered from the Word, which is the inſtrument of the holy Ghoſt, and his publick teſtimony. It is not therefore injurious to try the Spirit, by the word of God, 1 Ioh. 4. 1. ſeeing there is a mutuall relation between the truth of the party witneſſing, and the truth of the thing witneſſed; and the holy Spirit, the Author of the Scripture, is everywhere like unto, and doth everywhere agree with himſelfe. (5) The teſtimony of the Spirit doth not teach or aſſure us of the Letters, ſyllables, or ſeverall words of holy Scripture, which are only as a veſſell, to carry

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and convey that heavenly light unto us, but it doth ſeale in our hearts the ſaving truth contained in thoſe ſacred writings into what language ſoevet they be tranſlated, Eph. 1. 13. (6) The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to ſalvation, and by degrees, Iohn 16. 13. with Act. 1. 6. and 11. 2. ſo that holy men partakers of the ſame Spirit, may erre in many things, and diſſent one from another in matters not fundamental.

Q. *What are the properties of the Scripture?*

Anſ. It is of 19 Divine *s* authority, the rule 20 of *t* faith and manners, 21 *u* neceſſary, 22 *w* pure, 23 *x* perfect, and 24 *y* plain.
s 2 Tim. 3. 16. *t* Eccleſ. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Pſal. 12. 6. *x* Pſal. 19. 7. *y* Pro. 8. 9.

Expoſ. 19. Such is the excellency of the holy Scripture, above all other writings whatſoever, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promiſes, or propheſies, 1 Tim. 1. 15. Heb. 11. 11. 2 Pet. 1. 19. and obeyed in all commandements, Iob 22. 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incom-

comprehenſible wiſedome, Pſal. 147. 5. great goodneſſe, Exod. 18. 9. Pſal. 34. 8. Rom. 11. 22. abſolute power and dominion, Gen. 17. 1. Pſal. 50. 1. 2. and truth, that can neither deceive nor be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth only and wholly depend upon God the Author of it, and therefore though one part may be preferred before another, in reſpect of excellency of matter and uſe, Can. 1. 1. 1 Tim. 1. 15. in authority and certainty every part is equall, and onely Scripture is of divine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

20. The Scriptures are the word of Chriſt, Col. 3. 16. whoſe word is upright, Eccleſ. 12. 10. Phil. 3. 16. the firſt truth, Heb. 13. 8. received by immediate, divine Revelation, 2 Pet. 1. 21. and delivered to the Church; ſufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treaſury whence all doctrines muſt be taken, 1 Pet. 4. 11. Act. 26. 22. Luk. 16. 29. the touchſtone whereby they muſt be tryed, Act. 17. 11. Eſa. 8. 20. without which, errror in doctrine and manners is unavoydable, Matth. 22. 29.

21. In reſpect of ſubſtance the word of God

God was alwayes neceſſary, Eph. 2. 20. without which we could neither know, nor worſhip God aright, Heb. 11. 3.6. Matth.22.29. Ioh.20. 31. 2 Tim.3.16. Rom.15.4. Luk.24.26,27. In reſpect of the manner of revealing in writing, the Scriptures were neceſſary, ever ſince it pleaſed God after that manner to make known his will, Deut. 17. 18. Ioſh.1.8. Rom.15.4.Luk.1.3.Iude v.3. and ſo ſhall be to the end of the world, 1 Cor.10.11. Rev.22.18.

22. This bleſſed word of God is free from all, even the leaſt ſtain of folly, error, falſhood, or unjuſtice, Pſal. 119,138,140. Prov. 30. 5. Ioh.17. 17. all things being laid down holily and truly, both for ſubſtance, circumſtance, and manner of ſpeaking, Pſal.51.1. Matth. 1.25.

23. Whatſoever was, is, or ſhall bee neceſſary, or profitable to be known, believed, practiſed, or hoped for, that is fully comprehended in the books of the Prophets and Apoſtles, Luke 16. 29. 31.Ioh.5.39. Rom.15.4. Galath.1.8,9. 2 Tim.3.15,16,17. The perfection of the Scripture will more plainely appeare, if wee conſider (1) That Religion for the ſubſtance thereof was ever one and unchangeable

changeable. Heb. 13.8. Eph. 4.5. Iude 3. Act. 26.22. Tit. 1.1,2. (2) The law of God written by *Moses* and the Prophets, did deliver whatsoever was needfull for, and behovefull to the salvation of the Israelites, Deut. 4.2. and 12.32. Psal. 1.2. Mal. 4.4. Hos. 8.12. Luk. 10.26. (3) Our Savicur made known unto his Disciples the last and full will of his heavenly Father, Ioh. 14.26. and 15.15. and 16.13. 1.18. and what they received of him, they faithfully preached unto the world, Act. 20.27. 1 Cor. 15.1,2,3. Gal. 1.8. 1 Iohn 1.3. and the summe of what they preached, is committed to writing. Acts 1.1,2. Iohn 20.31. 1 Iohn 5.13. with Acts 8.5. 1 Cor. 2.2. Rom. 10.8,9,10. (4) There is nothing necessary to bee known of Christians, over and above that which is found in the Old Testament, which is not plainly, clearely, and fully set down, and to be gathered out of the writings of the Apostles and Evangelists. In the whole body of the Scripture, all doubts & controversies are perfectly decided, Esay 8.20. Matth. 22.29,40. Deut. 17. 8,9,10,11,13. 2 Tim. 3.16,17. and every particular book is sufficiently perfect for the proper end thereof. Unwritten traditions,

ditions, 1 Cor. 4.9. new articles of faith, Ier. 7.31. & 19.5. and new viſions and revelations, are now to be rejected. Heb. 1.1. Iohn 4.25. Iohn 15.15. and 16.13. with Matth. 28.19. 2 Cor. 3, 6, 8, 11. with Heb. 8.13.

24. In themſelves the whole Scripture is eaſie, Pſalm. 119. 105. 2 Pet. 1.19. Prov. 14.6. ſuch excellent matter could not be delivered in more ſignificant, and fit words, Act. 1.16. with Eph. 1.17. But all things in Scripture are not alike manifeſt, 2 Pet. 3.16. The Gentiles by nature have the Law written in their hearts, Rom. 2.14. but to a naturall man the Goſpel is obſcure, accounted fooliſhneſſe, 1 Cor. 1.21. and 2.14. Things neceſſary to ſalvation are ſo clearely laid down, that the ſimpleſt indued with the Spirit, cannot be altogether ignorant of the ſame, Eſa. 54.13. Ioh. 6.45. Deut. 30. 11. Matth. 11.25. 2 Cor. 4. 3. But to them who are in part enlightened, 1 Cor. 13. 12. many things are obſcure and darke, 1 Cor. 13.9. to tame the pride of mans nature, 2 Cor. 12.7. work in us a reverence to the Scripture, 2 Pet. 3.16. 17, 18. ſtirre us up with care and diligence to reade, pray, heare, &c. and uſe

Gods

Gods meanes to grow in knowledge, Prov. 2.3,4,5. and acknowledge that all heavenly wisedom doth come from above, Prov. 2.6. Iam. 1.5. 1 Kin. 3.9. Iob 28.23.

Q. *For what end was the Scripture written?*

Ans. To 24 teach, 25 instruct, convince, correct, and comfort, 24 2 Tim. 3.16,17. Rom. 15.4.

Expos. 25. Faith and obedience is the way to happinesse, and the whole duty of man is faith, working by love, Rom. 1.5. Tit. 1.1,2. 2 Tim. 1.13. Gal. 5.6. & 6.15. which is assaulted with ignorance, error, superstition and prophaneneſse, 1 Tim. 1.6.19.20. 2 Pet. 2.1, 2, 3. and beset with many afflictions, 2 Tim. 3.12. Therefore the Scripture, which was given to shew unto man the way of life and salvation, was also written to teach sound Doctrine, reprove errour, correct iniquity, instruct to righteousneſse, and comfort in the path of holineſse, 1 Tim. 1.10, 11. Tit. 2.12. 1 Thes. 3.3,4. Heb. 12.1,2.

Q. *Doth the knowledge of the Scriptures belong unto all men?*

Ans. Yes: 26. all men are not only allowed *a* but exhorted and *b* commanded to read, hear, and *c* understand the Scripture

ture, *a* Ioh. 5. 39. *b* Deut. 17. 18, 19. Revel. 1. 3. *c* Act. 8. 30.

Expoſ. 26. The Scriptures teach the way of life, Prov. 2. 9. Luk. 16. 29. Act. 24. 14. and 13. 46. Pſal. 16. 11. Ioh. 6. 68. ſet forth the duties of every man in his place and eſtate of life, Deut. 17. 17, 18, 19, 20. Ioſh. 1. 8. Pſalm. 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. and 5. 1, &c. 2 Tim. 3. 16. 17. are the ground of faith, Rom. 4. 20. 2 Chro. 20. 20. 1 Tim. 1. 15. the Epiſtle of God ſent to his Church, Hoſ. 8. 12. Rev. 2. 1. 8. 12. his Teſtament wherein we may finde what legacies he hath bequeathed unto us, 2 Cor. 3. 16. 4. Heb. 10. 16. Iohn 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embrated make a man happy, Pſal. 119. 97. 98. Luke 10. 42. and 16. 29. Pſal. 1. 2. Revel. 13. but neglected or contemned, plunge men into all miſery, Heb. 2. 3. Matth. 22. 29. Pſalm. 50. 16. therefore all men of what age, eſtate, quality, or degree ſoever, ought to acquaint themſelves with the word of God, 1 Iohn 2. 14. 15. Pſal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was given of God, for the benefit and behoofe of all ſorts, Rom. 1. 14. being milk for babes, and meat for ſtrong

men, 1 Cor. 3.1.2. Heb. 5.13. plaine and easie to instruct the simple, Prov. 1.4. Psal. 19.7. and full of hidden wisdome to exercise the strong, and satisfie the wise, Col. 2. 3. 1 Cor. 2.7. Prov. 15. that both sorts may be able to try the Spirits, 1 John 4.1. be wise unto salvation, and grow rich in all spirituall knowledge and understanding, Col 1.10. and 2.2. and 3.16.

Q. *The Scriptures are written in Hebrew and Greek, how then should all men read and understand them?*

Ans. They ought to be *d* translated 27 into known tongues *e* and 28 interpreted. *d* 1 Cor. 14.18.19. *e* Neh. 8.8. Act. 8.35.

Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their known languages. Ier. 36.15;16. Acts 2.6. Immediatly after the Apostles times, many translations were extant. All things must be done in the congregation unto edifying, 1 Cor. 14.26. but an unknown tongue doth not edifie, Gen. 11.4. and all are commanded to try the Spirits, 1 Thes. 5.21. 1 Cor. 10.15.

28. The expounding of the Scriptures is commanded by God, 1 Cor. 14.1,3. 4,5,39. and practised by the godly, Luk. 4.16.

4.16. and 24. 27. Matth. 1.23. 1 Cor. 14. 19. profitable both for the unfolding of obſcure places, Neh. 8.8. and applying of plaine texts, 1 Cor. 11.23. 24.28,29. It ſtands in two things: (1) In giving the right ſenſe, Matth. 33.38. Acts 2.29.30. Gal. 3.16. (2) In a fit application of the ſame, Acts 2.16. and 1.16. 1 Cor. 14. 24. 2 Pet. 1. 12. Of one place of Scripture, there is but one proper and naturall ſenſe, though ſometimes things are ſo expreſſed, as that the things themſelves doe ſignifie other things, according to the Lords ordinance, Gal. 4. 22,23,24. Exod. 12.46. with Iohn 19.36. Pſa. 2.1. with Act. 4.24,25,26. we are not tyed to the expoſitions of the Fathers or Councels, for the finding out of the ſenſe of the Scripture, Rom. 3.4. Matth. 5.27. 28.31,32,33 34. 38,39. 43,44. the holy Ghoſt ſpeaking in the Scripture, is the only faithfull interpreter of the Scripture, Luk. 1. 70. 1 Cor. 2.10,11. Ioh. 14. 26. Eſa. 55.4. The meanes to find out the true meaning of the Scripture, are, conference of one place of Scripture with another, 2 Sam. 24. 1. with 1 Chro. 21.1. Eſa. 28. 16. with Rom. 9. 33. Eſai. 65.1.2. with Rom. 10.20.21. Mich. 5.2. with Matth. 2.

6. Matth. 26. 34. with Mar. 14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31, 32. Acts 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1 Cor. 11. 24. 25, 26. and circumstances of persons, times and places, Act. 13. 36, 37. and consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, Iohn 15. 1. Matth. 26. 26. Iohn 14. 6. Exod. 12. 11. Ioh. 6. 35. 1 Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12. 10. Act. 2, 3, 4. But alwayes it is to be observed, that obscure places are not to be expounded contrary to the rule of faith set down in plainer places of the Scripture, Rom. 2. 18. 20. and 12. 6. 2 Tim. 1. 13. Act. 13. 33. 36, 37. Rom. 9. 7.

Q. *What doth the Scripture especially teach us?*

Ans. The 1 saving *f* knowledge 2 of God, 3 and Jesus Christ, *f* Ioh. 17. 3. Col. 2. 1. 2.

Expos. 1. Knowledge is the ground of obedience, 1 Chron. 28. 9. Acts 26. 18.

a rich

a rich gift of grace, Mark.4.11. the firſt grace that God giveth unto his children, 1 Ioh.2.20,27. and 5. 20. Iohn 16.4. and 6.63. the foundation of all other graces, Prov.19.2 Pſal.9.10. Hoſ.4.4. Eſa.11.9. the guide of our affections, and director of our actions, Pſal. 119.9. 100. 101. Prov. 2. 10,11,12. Eſa.30.21. without which zeale is little worth, Rom.10.2. ſacrifice was vaine, Hoſ.6.6. and devotion was but ſuperſtition, Act.17.22.23. This, when it is made by the work of the holy Ghoſt, to be effectuall to ſincere faith, love, feare, and obedience, is ſaving, Iohn 17.3. Eſa.53.11.

2. We muſt know God, becauſe otherwiſe wee cannot deſire, Ioh. 4.10. obey 1 Ioh.2.4. nor have communion or fellowſhip with him, 1 Ioh.1.5,6,7.

3. We muſt know Chriſt, becauſe ſinne hath made a ſeparation between God and us, Eſa.59.2. ſo that we cannot bee received into Gods favour, or have communion with him, without a Mediator, Eph.1.3.5. Rom.3.25. Eph.2.18. 1 Iohn 2.1.2. Heb.10.21,22. Ioh.14.6. and God in Chriſt, or God and Chriſt, is the object of Chriſtian Religion, Coloſſ.3.17. 1 Pet.1.21. Iohn 14.1. Heb. 1.6. Chriſt is

the image of the invisible God, Col. 1.15. the brightnesse of his glory, and the expresse image of his person, Heb. 1.3. in whom, with open face we behold, as in a glasse, the glory of the Lord, 2 Cor. 3.18. Iohn 14.9. in whom are hid all the treasures of wisdom and knowledge, Col. 2.3. The Apostles, who preached unto the world the whole counsell of God necessary to salvation, did preach nothing, Acts 8.5. Rom. 10.8.9. Act. 28.31. did desire to know nothing, but Iesus Christ and him crucified, 1 Cor. 2.2. Phil. 3.8. of him they wrote, that our joy might be full, 1 Ioh. 1.4. and the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Ier. 9.23. 1 Cor. 1.30,31. So that this knowldge is necessary, easie, excellent, sufficient, sound, and comfortable, 2 Cor. 4.3.4. Act. 8.8.

Q. *How may it be proved that there is a God?*

An. By the *g* 1 works and *h* 2 wonders which are seen, the testimony *i* of 3 conscience, the *k* powers 4 of the soule, and the *l* practises 5 of Satan, *g* Psal. 19.1.2. Esa. 41.23. Rom. 1.20. Acts 14.17. Iob 12.7.8,9. *h* Exod. 8,19. and 9.16. Rom. 2.15.

2.15. Eſa.33.14. Pſal.14.5.& 53.5.*k* Zach. 12,1. Pſal.94.8,9,10.*l* Revel.12.7.10.

*Expoſ.*1. The firſt creature was made of nothing, otherwiſe it would not bee ſubject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or ſuſtaine themſelves; therefore of neceſſity there muſt be a firſt cauſe, in power infinite, moſt perfect, and of it ſelfe, that gives being and continuance unto all things. (2) Nothing can be the cauſe of it ſelfe: therefore it ſhould be both the cauſe and the effect, both before and after it ſelfe; therefore all things have their beginning from one firſt and ſupreame cauſe, which is God. (3) Amongſt things created we may obſerve a ſeries of cauſes, and an order in the things themſelves; but order is from one firſt, and leads us unto one firſt. (4) All things, even things without life, ſenſe, and reaſon, which cannot move voluntarily, or intend an end, are directed orderly unto an end, therefore there is one wiſe, good, and chiefe director of all things, which is God. (5) The greatneſſe, perfection, multitude, variety, and concord of things exiſting; the forme, and continuall ſuſtentation of the world,

doe shew that all things doe depend upon some one, wise, and perfect good, from whom they have their being and preservation.

2. By wonders; wee understand visible and apparent works, extraordinarily wrought, not only above the ordinary course of nature, but simply above the power of nature, either in respect of the work it selfe, or the manner of doing; which effects doe convince, that there is an infinite power that is above, and doth over-rule all things: for every principall and primary cause is more excellent than the effect thereof.

3. The conscience doth register, bring to remembrance, and beare witnesse of the cogitations, words, and actions of all men: excuse and comfort in well-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which never did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from iniquity: which is a manifest token, and proofe, that there is a supreame Iudge, who hath given a Law binding the conscience, doth observe all our thoughts, devises, words, and

and works, and will call us to an account, and reckoning.

4. The ſoule is a ſpirituall, inviſible, and immortall ſubſtance, endued with power to underſtand, and will; but the ſoule and the power thereof, is not of and from it ſelfe: therefore it muſt proceed from another cauſe, which is power, wiſdome, and underſtanding it ſelfe, and that is God. (2) In the underſtanding there are certaine principles, whereby it diſcerneth truth and falſhood, good and evill; this gift man hath not of himſelfe, therefore it ſprings from a ſupreame and moſt wiſe underſtanding, the principall cauſe being ever more excellent than the effect. (3) The mind is not ſatisfied with the knowledge, nor the will with the poſſeſſion of all things in this world, but ſtill they ſeek, and earneſtly thirſt after ſome higher good: there is therefore a Soveraigne truth, and chiefe good, which being perfectly knowne and enjoyed will give contentment. (4) By the power and faculties of the Soule, man is capable of happineſſe, or of the chiefe good: but in vaine ſhould hee be made capable thereof, if there were not a chiefe good to be poſſeſſed and enjoyed.

(5) By

5. By the assaults and suggestions of Sathan we feele there is a Devill; may we not then certainly conclude that there is a God? 2. Sathan labours by all means to extinguish the light of the Gospel, to leade men on in ignorance, error, and prophanesse, and to turn them out of the path of holinesse: Now why should Satan warre thus against God, his word, and Saints? why should hee seek Gods dishonour, and mans destruction, if there were not a God, a law, and an everlasting life?

Q. *How else?*

Ans. By the 6 consent of nations, 7 defence *m* of the Church, 8 support and *n* comfort of the godly; but principally by the *o* Scripture, *m* Psal. 9. 16. and 58. 11. 12. *n* Ier. 33. 9. *o* Esa. 42. 8.

Expos. 6. All nations in every age, time, and place of the world, have acknowledged that there was a God. (2) The Gentiles could not endure him who denied a divine power. (3) They adored stocks, stones, bruit beasts, and the baseest creatures, rather than they would have no Diety at all. (4) They were zealous and forward in the worship of their Idols, which shewes that though they acknow-

acknowledged not the true God, yet they know there is a God to whom divine worſhip is due. (5) Such as have ſtudied to become Athieits, could never blot this truth out of their conſciences, but the majeſty of God hath affrighted, and his terrours made them afraid.

7. The Devill with great malice and fury, and ungodly men with all their might, authority, malice, and policy, have laboured to finde out and extirpate all thoſe that call upon the name of the Lord Ieſus; but they have been miraculouſly hid, preſerved and defended by the Lord. (2) God hath wonderfully fruſtrated all the divices of the wicked enemies of his Church; by the meanes they practiſed to root it out, it was encreaſed. (3) God fought from heaven againſt the perſecutors of his children, and executed upon them the fierceneſſe of his diſpleaſure: dreadfull judgements did overtake many of them, and ſuch horror fell upon ſome, that they were forced to leave their places of favour, and rule, and betake themſelves to a ſolitary and private life. (4) The Lord hath armed his children with invincible courage and fortitude, to endure diſgrace, contempt, poverty,

poverty, death, and the moſt exquiſite torments that hell could invent; he hath ſupported them under the burthen of an accuſing conſcience, and inwardly refreſhed them as it were ſuddenly with ſweet peace and conſolation; and by the power, ſtrength and comfort of the holy Ghoſt, hath enabled them to ſing Pſalmes in priſon, and in the midſt of the fire: which courage, ſtrength, and comfort of theirs, doth plainly demonſtrate that there is a God; ſpecially if you compare it with that feare, faintneſſe, and unquietneſſe, vexation, and deadneſſe which is in other men when they ſuffer any thing.

Q. What is God?

Anſ. He is *p* a Spirit, having *q* his being of *10* himſelfe, *p* Ioh.4.24. *q* Exod. 3.14.

Expoſ.9. God is a ſpirituall, inviſible, and immateriall ſubſtance, 1 Tim.1.17. Luk.24.39.

10. God is without beginning, Pſalm. 90.2.and 93.2. Iſa.43.12. & 44.6. and without cauſe, Apoc.1.8. Eſa.41.4. and 43.10. and 48.12. and ſo he is without compoſition, infinite, Pſal.147.5.& 145.3. Exod.3.14. eternall, Prov. 8. 20. 22, 23. Rom. 16. 26. incomprehenſible, Exod.

33.

33.22,23. 1 Tim.6.16. 1 King.8.27. Eſa. 66.1. & unchangeable, Ia.1.17. Mal.3.6.

Q. *How many Gods be there?*

Anſ. Only *r* one 11 God and 12 three *s* Perſons, the Father, Son, and Holy Ghoſt, *r* Deut.6.4.1 Cor.8.4.6. *s* Matth. 28.19. 1 Iohn. 5.7.

Expoſ. 11. There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, moſt perfect, firſt cauſe, and director of all things: all things are referred to one firſt Rom.11.35. Apocal. 1.8. and 4.11.

12. A perſon generally taken, is one intire ſubſtance, not common to many, endued with life and underſtanding, will and power. A perſon in the Godhead, is the Godhead reſtrained, or diſtinguiſhed by his perſonall property, Iohn 14. 16. and 15.1. The whole divine nature being indiviſible, 1 Cor.8.6. is common to all three perſons, Father, Sonne, and Holy Ghoſt, Act.4.24. 2 Cor.1.3. Iohn 1.1. Rom.9.5. Heb.1.8. Num.12.6,7. with Act.1.16. 1 Pet.1.11. Heb.1.1. Act. 4.25. with 2 Pet.1.21. and therefore whatſoever doth abſolutely agree to the divine nature, or is ſpoken of the divine nature by relation unto the Creatures, that doth agree likewiſe to every perſon

in

in Trinity, Iohn 1.1. Prov. 8.22. Apoc. 1. 8. Matth. 18. 20. Iohn 3. 13. Iob 26.13. and 33.4. Iohn 14.26. Luke 1.35. Every person in Trinity is equall in glory, and eternity, Iohn 10.30. Iohn 17. 5. Phil. 2.6. Eph. 1.17. with Iohn 1.2.41. and there is a most neare communion and union between them, by which each one is in the rest, and with the rest, Ioh. 14. 10, 11. Ioh. 1.1. and every one doth possesse, love, and glorifie each other, Prov. 8. 22. 30. Ioh. 17.5. working the same things, Ioh. 5.19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. *What is the property of the Father?*

Ans. To be of himselfe, and *t* to 13 beget his Sonne, *t* Ioh. 1.18. and 3. 18.

Expos. 13. The divine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessary communication of his Essence, wholly and indivisibly to his Son, which yet he wholly retaineth in himselfe, Iohn 1. 1. Prov. 8.22.23.

Q. *What is the property of the Sonne?*

Ans. To be *u* begotten of the Father, Iohn 3.18.

Q. *What*

Q. *What is the property of the Holy Ghost?*

Ans. To proceede from the *w* Father and *x* the Sonne, *w* Ioh.15.26. *x* Rom.8.9. Gal.4.6.

Q. *The nature of God is infinite and incomprehensible; how then may we conceive of him?*

An. By his *y* properties, 14 and by his *z* works, *y* Exod.34.67. *z* Psal.19.1. and 8.1. Iob 36.24. &c. and 37.1.18.

*Expos.*14. A property in God, is that whereby his divine nature is known in it selfe, and distinguished from all other. The properties of God doe not really differ from the Divine Essence, nor one of them from the other, but only in our manner of conceiving; wherefore every property in God is inseparable and incommunicable.

Q. *What are his properties?*

An. He is 15 most *a* wise, 16 *b* strong, 17 *c* good, *d* 18 gracious, *e* 19 iust, *f* 20 merciful, *g* 21 perfect, *h* 22 blessed, and *i* 23 glorious, *a* Rom.16.27. *b* Iob 12.13. *c* Matth.19.17. *d* Exod.33.19. Rom.5.8. *e* Psalm.145.17. *f* Psa.102.11 & 145.8.9. *g* Mat.5.48. Iob 35.7,8. *h* Mar.14.61. Ro.9.5. *i* 1 Cor.2.8.

*Expos.*15. Wisedome is that, whereby God

God by one, Heb. 4. 13. infinite, Psal. 139. 6. and 147. 5. Esa. 40. 28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and unchangeable act of his understanding, Esa. 46. 10. doth know himselfe, Matth. 11. 27. Iohn 1. 18. and 7. 29. 1 Cor. 2. 10, 11. and all things, 1 Iohn 3. 20. Iohn 16. 20. and 21. 17. and actions clearely, infallibly, and distinctly, 1 Chron. 28. 9. 2 Tim. 2. 19. Psal. 56. 8. and 147. 4. Matth. 10. 30. with all their circumstances, 1 Sam. 23. 11. 12. Matth. 11. 21. Mat. 24. 22. Iohn 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prov. 8. 14.

61. Strength is that whereby God doth most freely, Psal. 115. 3. and 135. 6. without resistance or wearinesse, whatsoever he doth wil, Dan. 4. 35. Esa. 40. 28. and can doe whatsoever he can will, Matth. 3. 9.

17. Goodnesse is that whereby God being the chiefe good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psalm. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145. 9.

18. Graciousnesse is that whereby God, being truly amiable in himselfe, Psalm. 86. 15. and 111. 5. is freely bountifull unto his Creatures, Rom. 3. 24. loving and cherishing them tenderly, without

any

any deſert of theirs, Pſal.145.8. and 36, 5,7,9. Luk.1.30.

19. Iuſtice is that, whereby God is true in all his ſayings, Eccl.12.10. Rom. 3.4. and righteous in all his doings, Gen. 18.25. Deut.32.4. Iob 8.3. and 34,10, and 36.23. Pſal.92.15. Rom.9.14. 2 Chron. 19.7. Dan.9.14.

20. Mercy is that, whereby God of his free grace and love, is ready to ſuccour ſuch as are, Pſalm.57.10. and 108. 4. Pſal.103.4. and 145,14. or might be in miſery by the condition of their nature.

21. Perfectneſſe is that, whereby God is neceſſarily all-ſufficient in and of himſelfe, Gen.17.1. Iob 22.2,& 25.5,6,7. Pſal. 16.2. and the cauſe of all perfection and goodneſſe in every thing beſides, Iam.1. 17. 2 Cor.3.5. and 4.7. 1 Cor.8.4,6. Rom.11.36.

22. Bleſſedneſſe is that, whereby God fully and eſſentially knowing, and willing that perfection which is in himſelfe, hath all fulneſſe of delight and contentment, in and of himſelfe, Gen. 17.1. 1 Tim.6.15. and 1.11. and is the cauſe and object of the bleſſedneſſe of his creatures, Pſal.16.11, and 17.15. Iohn 17.3. 1 Ioh.1.3,6.

23. Glory in God, is the admirable excellency of his most holy and divine nature, whereby he infinitely excelleth all creatures, Exod. 33.18. Psal. 8.1. Ioh. 12. 41. Rom. 1.23. Psal. 29.9. This glory the Lord doth manifest more obscurely in this life, Num. 12.8. Exod. 33.20. 1 Cor. 13. 12. by his Gospel, 2 Cor. 4.4,46. and signes of his presence, Exod. 33.22. Esa. 6.1. *viz.* some shining brightnesse, Luke 2.9. Matth. 17.2.5. or thick cloud and darknesse, Exod. 16.10. and 24.16. 1 King. 8.11. and excellent acts beseeming his greatnesse, Psal. 19.1. Psal. 29.9. Exod. 9. 16. Ioh. 2.11. 2 Thess. 1, 10. But more clearly it is revealed in Heaven, Rev. 21. 23. Ioh. 17.24.

Q. *What are his works?*

Ans. They are three, Decree, Creation, and Providence.

Q. *What is the Decree?*

Ans. That whereby God hath from eternity set down *k* with himselfe whatsoever shall come to passe, *k* Eph. 1.11.

Expos. 1. All things with their causes, effects, circumstances, and manner of being are decreed by God, Acts 2.23. and 4.27.28. Eph. 1.11. This decree is most wise, Rom. 11.33. just, Rom. 9.13.

14.

14. eternall, Eph. 1. 4, 5. 2 Theſſ 2.13. Act. 15. 18. 1 Cor. 2.7. neceſſary, Pſal. 33. 11. Prov. 19. 21. unchangeable, Heb. 6. 17. moſt free, Rom. 9. 18. and cauſe of all good, Iam. 1. 17. but not of any ſinne, 1 Joh. 1. 5. The ſpeciall Decree of God concerning Angels and men is called Predeſtination. Rom. 8. 30. Of the former little is ſpoken in holy Scripture, of the later more is revealed, not unprofitable to be known. It may be defined, the wiſe, free, juſt, eternall, and unchangeable ſentence, or decree of God, Eph. 1. 11. determining with himſelfe to create and govern man for his ſpeciall glory, *viz.* the praiſe of his glorious mercy, or great juſtice, Rom. 9. 17. 18. Rom. 11. 36. Of this decree there be two parts: Election and Reprobation, 1 Theſ. 5. 9. Iude 4, 5. Election is the decree of God, of his free love, grace, and mercy, chuſing ſome men to faith, holineſſe, and eternall life, for the praiſe of his glorious mercy, 1 Theſ. 1. 4. 2 Theſ. 2. 13. Eph. 1. 4, 5, 6. Rom. 8. 29, 30. The cauſe which moved the Lord to elect them who are choſen, was none other but his meere good-will and pleaſure, Luke 12. 32. Rom. 11. 5. and 9, 11, 16. Eph. 1. 5. 2 Tim. 1. 9. The end

is the manifeſtation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6. The ſending of Chriſt, faith, holineſſe, and eternall life, are the effects of Gods love, by which he manifeſteth the infinite riches of his grace, Ioh. 3. 16. 1 Ioh. 4. 10. Act 13. 48. Tit. 1. 1. Col. 1. 12. Rom. 6. 23. In the ſame order God doth execute this decree in time, in which he did decree it in his eternall counſell, 1 Theſſ. 5. 9. 2 Theſſ. 2. 13. Reprobation is the wiſe, juſt, and abſolute decree of God, ordaining to leave ſome men unto themſelves, to ſuffer them to fall, and to inflict upon them eternall puniſhment, deſerved by their ſinnes, for the praiſe of his unſpeakable and great juſtice, Rom 9. 11, 13, 22. Iude 4. Ier. 6. 30. The cauſe of this decree is the abſolute will and good pleaſure of God, Mat. 11. 26. Rom. 9. 13. mans ſinne is the cauſe why God will puniſh, but no occaſion why he did ordaine to paſſe by, or to puniſh man, Rom. 9. 18. 20. This decree is juſt, becauſe God hath power over man, as the Potter hath over his Clay, to make one veſſell to honour, and another to diſhonour, Rom. 9. 21. Ier. 18. 6. Matth. 20. 15. The end hereof is not the condemnation of the creature,

but

but the manifeſtation of Gods juſtice, Rom.9.22. Sinne is the effect of Mans free-will, and condemnation is an effect of juſtice, inflicted upon man for ſin and diſobedience, Ioh.3.18. & 12.37,38,39. 40. 2 Theſſ. 2.9.10. but the decree of God, which is good, is the cauſe of neither, Pſal.5.4. A man in this life may be aſſured of this election, 2 Pet.1.10.1 Theſ. 1.4, and eternall happineſſe, Matth.24.24. Ioh.10.28,29. Rom.8.33.34 2 Tim.2.19. but not of his reprobation; for he that is now prophane, may be called hereafter, Matth.20.5,6.

Q. *What is creation?*

Anſ. That whereby God made all *l* things 2 of nothing, in *m* ſix dayes, *l Heb.*11.3. *m* Exod. 20.11.

Expoſ. 2. The firſt matter whereof all things were made was not eternall, Gen. 1.1. Prov.8.22,23. for then it could not be ſubject to alteration, Pſalm. 102.26. 27. neither ſhould God be the fountaine of all goodneſſe, if any thing had a being and not from him: then the word beginning could not be referred to all things. But it was made ſimply of nothing in time, Heb.11.3. and other corporall things were made of it, Gen.1.6. &c. by

no lesse power and wisdome, than the lump it selfe, Ier. 10. 12. Rev. 4. 11. Iob 30. 4,5,6,7. &c.

Q. *In what forme or manner were all things created?*

Ans. In an *n* excellent order, and exceeding *o* good, *n* Ier. 10. 12. Gen. 1. 1, &c. *o* Gen. 1. 31.

Q. *For what end did God make all things?*

An. For the *p* praise of his great power, goodnesse, wisdome, perfection, and freedome, *p* Rev. 4 11. Prov. 16. 4.

Q. *What is providence?*

An. That whereby God 3 doth *q* preserve, *r* and 4 governe all things with all their actions, *q* Psal. 3. 8. Psal. 36. 6. 1 Tim. 4. 10. *r* Prov. 15. 3. Matth. 10. 29, 30, 31.

Expos. 3. God doth conserve all creatures in their kind, Gen. 7. 1, 2, 3, and 9. 1, 2, 3. Act. 17. 25. 27. and in particular. Deut. 25. 4. 1 Cor. 9. 9. Iob 38, *ult.* or 39. 3. Psal. 147. 9. both in respect of their nature, and of their qualities, Psal. 19. 1, 2. Iob 39. 1, 2, &c. Exod. 23. 25. Deut. 28, 5.

4. God governeth all creatures according to their severall natures, Psalm. 33. 13, 14, 15. and 135. 6, 7. and 104. 14. and 145. 15. Iob 10. 8, 9, 10, 11. Prov. 20. 24.

Psal.

Pſal. 119 91. with all their actions, Pſal. 14.2. and 33. 13,14,18. Eccl. 3. 1,2,3. &c. and 8.6. Gen. 20.6. and 50. 19,20, even thoſe things which are moſt caſuall in reſpect of us, Exod. 21. 13. Deut. 19.5. God in great wiſdome and juſtice doth ſuffer men to ſinne, Pſal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Pſalm. 81. 11,12. Matth. 11. 25. Luk. 10. 28. trying them by outward occaſions, Gen. 3. 5, 6. 2 Sam. 11. 2. and 16. 20,21,22. Iudg. 2. 20, 21. giving Satan liberty to tempt them, 2 Sam. 24. 1. 2 Chro. 21. 1. Luk. 22. 31. and carrying them forward, when by their own fault they are out of the way, Acts 17. 28. Pſalm. 105. 25. Rom. 1. 24, 28. 2 Theſſ. 2. 9,10,11. Alſo hee doth limit ſinne, and determine the ſinfull actions of men, 2 King. 19. 28. Gen. 37. 27,28. Pſal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam. 24. 6,7. and 29. 6,7. Iob 1. 6. 12. Gen. 20. 6. both in reſpect of time, Iohn 7. 30. Luke 22. 53. Matth. 24. 22. continuance, Hoſ. 2. 6, 7. Act. 14. 16. and 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. place, Matth. 16. 21. and 20. 18. Luke 13. 33. perſons, Ezec. 21. 19,20, 21, 22, 23. Iudg. 3. 13. and 9. 23. 2 Chro. 18. 31. 32. Act. 9. 25. and 23. 11, 21, 27. Ioh. 18.

8. inward purpose, Exod.34.24. manner of sinning Prov.16.9. and 21.1.and progresse, Gen.37.25,26,28. 1 Sam.23.26, 27, and 25,22. Luk.4.24.30. Act.9 1,2. 1 Sam.21.12,14. punish one sinne with another, 2 Chro.25.20.Rom.1.28.Exod. 7.3. 2 Thess.2.9,10,11. and order them to an excellent end, Prov.21.1. Gen.50. 20,21. and 45.7. Iob 1.11,12,22, and 2, 10.Esa.10.7.

Q. *What are the speciall creatures made, preserved, and governed by the Lord?*

Ans. Angels, and Men, Hebr.2.7. Col.1.16.

Expos. Angels are finite, Heb.1.13. 14.Col.1.16.Matth.4.11.and 26.53.Psa. 68.17. compleat and immortall spirits, Matth.22.30. Luk.20.36.Heb 1.7. Psal. 104.4. made after the image of God, Iob 2.1. Psal.8.5. Luke 9.26. Matth.25.31. Heb.2.7.that they might praise his name, and execute his commandement, Psalm. 103.20.Esa.6.3. The Angels that abode in the truth are excellent, Ioh. 8. 44. Eph. 1.20.and 3.10. for their nature, Esa.6.2. Dan.9.21. 2 Thess.1.7. gifts, 2 Sam.14. 17. Matth.18.10.and 25.31. Luk.15.10. 1Pet.1.12. 2King.19.35. Esa.6.2.Matth. 24.36. 1 Cor.13.1. offices, Dan.7.10.

Rev.

Rev.5.11. and estate, Matth.18.10. Angels and men are speciall creatures in respect of their natures, gifts, Psal.8.5. and end why they were created, Psal.103.20. Psal.95.6.

Q. *What was the state of man by Creation?*

Ans. Marvellous † holy, and 6 happy, † Eccl.7.29. or 31.

*Expos.*6. The whole man was made conformable to the will of God, free from all impurity and sinne, and endued with all perfect righteousnesse befitting such a creature.

Q. *Why say you that man was holy?*

Ans. Because he was created after the * 7 Image of God, in 8 knowledge, righteousnesse, 9 and true holinesse, * Gen.1.26. Col.3.10. Eph.4.23,24.

*Expos.*7. The image or similitude of God, (for these two are one, Gen.1.26. with Gen.5.3. Iam.3.9. 1 Cor.15.49. Col.3.10.) is a lively resemblance of God, one in Essence, Gen.1.27. Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed upon

upon the soule, Eph.4.23,24. Col.3.10. and yet by reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9.6.

8. As God knowes himselfe, Iohn 8. 55. 1 Cor.2.10. and all things besides, Ioh.16.30. so man did truly, distinctly, perfectly, and effectually know God, Rom.1.19.20. his will, Rom.2.15. and works, Gen.2.20,23. and his own happinesse in God, and his own present estate, though hee was ignorant of the future.

9. As God willeth himselfe as the chiefe good, Esa.42.8. and can will nothing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required, 1 Chron. 28.6. and 29.9. His affections also were subject to the rule of perfect reason, duly and with an holy moderation carried unto that which is good, respecting God or man, Tit.2. 5.12. 1 Tim. 3.2. Matth. 22.27,8,39. Deut.6.5.

Q. *Wherein did mans happinesse consist?*

Ans. In the enjoying of so sweet peace

peace and communion with the Lord *w* Gen.1.29.

*Expoſ.*10. God did love, favour, and accept of man; and man did behold, rejoyce, and reſt in the Lord with full delight.

Q. *What further priviledges did man enjoy in his eſtate of innocency?*

Anſ. He was placed in *x* Paradiſe, had liberty to eat of *y* every tree in the Garden, except the Tree of 11 knowledge of good and evill, and was *a* made ruler of all earthly creatures, *x* Gen.2.15. *y* Gen. 2.16. Gen.2.17. *a* Gen.2.19. Pſal.8.6.

Expoſ. 11. The event of mans eating, or forbearing that fruit, did give the name to that tree. If he had obeyed, he ſhould be happy, having experience of good: if he did eat thereof, hee by experience ſhould know what good he loſt thereby, and what miſery he brought on himſelfe.

Q. *Were theſe things beſtowed upon man that he might live as he liſt?*

Anſ. No: but that he might 12 ſerve the *b* Lord his Maker, who therefore gave man a law, binding *c* him alwayes to perfect obedience, and a ſpeciall commandement to try him, *b* Rev. 4.11.

Pſal.

Psalm. 95. 6. *z* Rom. 2. 14.

Expos. 12. God the Creator of man, Psalm. 100. 3. and in that respect his supreame and absolute Soveraign, having bestowed so great gifts, and maine liberties upon man freely, might upon his own will and pleasure require at the hands of man, what obedience soever he had, or would enable him to performe, Deut. 11. 31, 32. Ier. 27. 5. and might also enjoyne him to manifest his loyalty and humility, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

Q. *What was that speciall commandement?*

Ans. Of the tree of *a* knowledge of good and evill thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, *a* Gen. 2. 17.

Q. *Death we heare was threatned if he did disobey; what promise was made to incourage him to this duty?*

Ans. The continuance *e* both of 13 himselfe, and his 14 posterity in that good estate, *e* Gen. 2. 9.

Expos. 13. The tree of life seemes to be a signe and seale of the continuance of his happinesse, if he had obeyed, Gen. 3. 22.

3.22,23 24. Prov. 3.18. Apoc. 2.7.

14. All mankind was created good in Adam, Eccl. 7.31. Rom. 5.12. 1 Cor. 15. 22. as other creatures were in their kind, Gen. 1.31. and God did enter into covenant with our firſt parents, Gen. 2.17. as they were the root of all their poſterity: ſo that what they had actually promiſed to them, we had promiſed to us alſo in them.

Q. *Did man continue in that good eſtate?*

Anſ. No: but 15 hee *f* fell from God thorough the enticements of Sathan, *f* 1 Tim. 2.14.

Expoſ. 15. Man was created good, but mutable, ſo that he might fall, Gen. 2.17. Eccl. 7. 31. and God not being bound to uphold him, Rom. 11. 35. Gen. 17.1. did ſuffer him to fall, knowing how to order the ſame for the ſetting forth of his glory, Prov. 16.4. God knew before that man would tranſgreſſe, Act. 15.18. Pſalm. 149.2. yet was he not therefore to forbeare to give man a moſt wiſe, juſt, and eaſie precept, whereby he would ſhew forth his Soveraignty over man, 1 Sam. 15.3.9.

Q. *How did he fall?*

Anſ. By ſinning *g* wilfully 16 againſt God

God, transgressing his law, *g* Eccl. 7.29. or 31. Rom.5.12. 1 Ioh.3.4.

Expos. 16. Satan was the principall outward cause of the sinne of man, Gen. 3.1. Ioh.8.44. Apoc.12.9. who envying the glory of God, and the salvation of man, did use the Serpent as his instrument to seduce the woman, Gen. 3. 1. 2 Cor. 11.3. and the help of the woman to seduce the man, Gen. 3.6. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6. and the just and good law of God, forbidding that sinne, may be said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his own free-will, freely and voluntarily transgressing Gods cómandement, which he might and ought to have obeyed, but would not, Gen. 2.7.17, and 3. 23,24. Rom.5.19. Eccl.7.31.

Q. *What was the sinne he did commit?*

Ans. The *h* eating of the 17 forbidden fruit, *h* Gen.3.6.

Expos. 17. The tree of knowledge in it selfe was good, Gen.1.11,12. 1 Tim.4.4. Gen.3.6. but the fruit thereof unlawfull

to

to be eaten, becauſe God had forbidden it to be eaten, 1 Ioh. 3.4. Gen. 2.17. And this ſinne of Adam was exceeding great, becauſe it was the breach of ſo eaſie a commandement, Gen. 1.29. with Gen. 2.17. that God had given for the tryall of his obedience, commited by him that had received great favours from God, Gen. 1. 26,27,28, &c. and that in Paradiſe, Gen. 3.6,23. Alſo it was accompanied with an heap of other ſinnes, infidelity, idolatry, unthankfulneſſe to God, and contempt of him, blaſphemy in ſubſcribing to the devill, murther, &c.

Q. *Did all mankind ſinne in Adam?*

Anſ. Yes: *i* for 18 wee are all in his loynes, *i* Rom. 5.12. 1 Cor. 15.22. Heb. 7. 9,10.

Expoſ. 18. Adam was not a private perſon, but the common parent of us all; and as he received integrity for himſelfe and us, ſo he loſt it for himſelfe and us.

Q. *What is the ſtate of all men by reaſon of Adams fall?*

Anſ. They are *k* dead in 19 ſinne, and bondſlaves 20 of Sathan, *k* Eph. 2.1,2.

Expoſ. 19. To be dead in ſinne, is to be utterly deprived of all life of grace, Eph. 5. 18. ſo that we can move to nothing

of

of our selves, that is truly acceptable in the sight of God.

20. To be bondslaves of Sathan, is to be under the power and dominion of the Devill, so that we doe, and cannot but doe his will and command, 1 Tim.2.25,26. Act. 26.18. 2 Cor.4.4.

Q. *How doth that appeare?*

Ans. In that they are altogether *l* unable to good: and 21 prone *m* to evill continually, *l* 2 Cor.3.5. *m* Gen.8.21.

Expos. 21. Every faculty of Soule, and member of body, is defiled with sin, 1 Thess.5.23. Rom.5.6. The minde is blind, Ier.10.14. and 51.17. Matth.15.14. Eph.5.8. impotent, Luke 24.25. John 1.5, and 3.9,10, and 8,43, 1 Cor.2.14. Deut.29.4. vaine, Prov.14.12. Eph.4.17. 1 Cor.1.21, Es.44.20. fooliſh, Prov.22.15. Tit.3.3. Es.29.13. Iob 11.12. apt to deviſe evill, Ier.4.22. The memory is feeble, apt to forget good, Luke 24.6,7,8. to remember evill, but neither good, nor evill as it ought, Matth.27.63. with Matth.26.75. Deut.8.10,11,19 Heb.13.2. 2 Pet.3.5. The conſcience is impure, Tit.1.15. Heb.10.22. benummed, Gen.42.21,22. Eph.4.19. Gen.50.15. Heb.9.14. or turmoyled, Iohn 8.9. 1 Iohn 2.20.

Dan.

Dan.5.6.9. Gen.4.4. Act. 24.26. and 2.37 Prov.28.1. Eſ.57.20,21. Lev.26.36. erroneous and ſuperſtitious, Mark.10.19,20. Luke 18.12. Matth.15.2,3. Iohn 16.2. or doubting, Rom. 14.23. The will unable to chuſe good, 1 Cor.2.14. Phil. 2.13. Matth.6.10. 2 Tim.2.26. Romans 8,8. ſtrong to evill; yea altogether averſe and rebellious, Matth.23.27. Rom.6.19. Ier. 18.12. and 44.16,17. The affections unruly and diſordered, Gal.5.24. Rom.10.2. 1 King. 22.8 and 21.4. Iam. 4.1,2,5. The members of the body are tooles to execute ſinne conceived, Rom. 6.13. 19. and 3,13, Pſal.52.4. 2 Pet.2.14, and inſtruments to ſtirre up ſinne in the ſoule, Gen.3.6. and 6.2. 2 Sam. 11. 2. 1 King. 21.1.2. Matth.5.28,29. This proneſſe to ſinne is ever preſent, Ier. 7.9. Gen. 6.5. even then when the operations ceaſe. And though a man finde himſelfe leſſe apt to one ſinne than to another, being reſtrained, or renewed by the Spirit, Gen. 20.6. Ier.32.40. Eph.3.16. or by reaſon of ſome other defects, or lets, 2 Kings 1. 12. & 19.35. 1 Kings 13.4. Hoſ.2.7. Iohn 12.19. Mar.11.32. Acts 5.26. Matth.21. 46. Gen.37.25.26.27. and 39.8,9. Luke 4.30. Ioh.8.59. yet corruption cauſeth an

aptitude to every sinne, if it be not hindered.

Q. *What fruits doe proceed from this Originall corruption?*

Ans. Evill 22 thoughts, *n* words, *o* and works, *n* Gen. 6. 5. Col. 1. 21. *o* Gal. 5. 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, unbeleeving, deceitfull, unruly, loose, wilfull, vaine, idle, blockish, not savouring good, proud, disdainfull, uncharitable, filthy, &c. and in a word, abominable, odious. The words and works, answerable to these, Psal. 94, 7. Esa. 29, 15, Psal. 10. 4, and 14, 1. Deut. 29. 19, 20, Amos 6. 3, and 9, 10. 1 Cor. 1. 23. Esa. 5. 19. Psal. 136, 1. Iob 21. 14. 15. Ier. 6. 16. Luke 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10, 12. Psal. 31. 22, and 116, 11. Matth. 14. 30. Luke 18. 11. Deut. 15. 9. Psal. 83, 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Mich. 2. 1. Amos 8, 5. 1 Sam. 1. 13, 14. and 17. 28. Matth. 9. 4. Es. 14. 14. Zeph. 1. 12. Obad. 3. v. Rev. 18, 7. Es. 65. 5. Ier. 2. 25. Rev. 3. 17. Matth. 9. 18. Psalme 30. 6. Luke 12. 19. Ioh. 4. 8, 9. Hos. 7. 12. Math. 24. 37. 38, 39. Ier. 8. 6. 2 Pet. 3. 3. 4. Psal. 10. 7. Pro. 1. 11.

Q. *Are*

Q. *Are all the actions of naturall men evill continually?*

Anſ. Yea: 23 for they *p* faile in many things, and as they come from them they are *q* odious unto God, *p* Matth. 12. 35. *q* Prov. 28. 9.

Expoſ. 23. A man by natute may doe an act that is good for the ſubſtance thereof, Dan. 4. 27. or 24. Rom. 2. 15. but never that which is truly and ſpiritually good, Matth. 7. 18. Ier. 13. 23. Rom. 3. 10. Prov. 15. 8. and 21. 27. for his perſon is not accepted, Gen. 4. 4. 1 Pet. 2. 5. nor ſanctified, and ſo the good acts he doth, proceed not from a good root, *viz.* faith, and the ſpirit of ſanctification, 2 Tim. 1. 5. neither is it done in a right manner, Iam. 4. 3. nor to a lawfull end, *viz.* the glory of God, 1 Cor. 10. 30. Col. 3. 17. all which are required to the being of a good act.

Q. *What puniſhments are due unto man by reaſon of theſe ſinnes?*

Anſ. All woe *r* and 24 miſery, temporall, ſpirituall, and eternall, *r* Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

Expoſ. 24. The leaſt ſinne, is a very vile breach of Gods moſt holy Law, 1 Ioh. 3. 4. Deut. 27. 26. and ſo an hainous

offence against his infinite Majesty Psal. 51. 4. also of its own nature it is alwayes joyned with impenitency, Acts 5. 31. and 17. 30. and therefore doth deserve death with all miseries accompanying the same.

Q. *Which are the temporall miseries?*

Ans. Gods curse upon the *s* creatures, *t* on mans body, senses, name, friends, whatsoever he takes in hand, and *u* death it selfe, *s* Rom. 8. 20. *t* Deut. 28. 25, 26, &c. *u* Rom. 6. 21.

Q. *What are the spirituall miseries?*

A. 25 Blindnes *w* of minde, the *x* 26 spirit of slumber and giddinesse, *y* 27 horrour of conscience *z* 28 hardnesse of heart, a reprobate *a* 29 sense, & *b* 30 strong delusions, *w* Esa. 6. 9. *x* Rom. 11. 8. *y* Matth. 27. 3, 6, 5. *z* Exo. 7. 3. *a* Rom. 1. 28. *b* 2 Thess. 2. 11.

Expos. 25. To be blinde in minde, is to be utterly destitute of the true knowledge of God, and of the life to come, and to be hastning to endlesse woes, and yet not understand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him asleep in security, Deut. 29. 19.

27. Horrour of conscience, is when the conscience

conſcience awakened, filleth the ſoule with deep doubts, helliſh, and unrecoverable deſperation, and remedileſſe fears of everlaſting damnation, Revel. 6. 16. 17.

28. Hardneſſe of heart, is a fearfull judgement of God, whereby the heart is paſt all feeling and remorſe, ſhut faſt up that neither the Word, nor works of God can kindly work upon it, Eſa. 48. 4. Zach. 7. 11, 12.

29. A reprobrate ſenſe or minde, is a minde deſtitute of judgement, and voyd of common reaſon, taking evill for good, and good for evill; neither fearing God, nor reverencing Man, regarding neither right nor wrong, Luke 18. 4.

30. Strong deluſions are, when men are given over to take pleaſure in believing lies, and idle fancies of vaine heads. To theſe we may adde phrenſie, madneſſe, Deut. 28. 28. to be given over to vile affections, God with-drawing from men his grace, and in his ſecret, but juſt and dreadfull judgement, giving them over to moſt ſordid and loathſome, unnaturall, and inordinate luſts, Pſalme 81. 12. Gen. 19. 5.

Q. Which is the eternall miſery?

Anſ. 31 Everlaſting *c* damnation, *c* Rom. 6.23.

Expoſ. 31. Damnation, which is an everlaſting ſeparation of ſoule and body, from the comfortable preſence of God, Matth. 7.23. Rev. 22.15. and an enduring of eaſeleſſe, endleſſe, remedileſſe tortures with the devill and his Angels, Matth. 25. 41. Rev. 20.15. Luke 16.24, 25. in the due deſert of ſinne.

Q. *After a man doth know his miſery, what muſt he learne in the next place?*

Anſ. The true meanes how he *d* may eſcape the foreſaid miſery, and be *e* reſtored to happineſſe, *d* Acts 2.37. *e* Acts 16.30.

Expoſ. 1. God in juſtice paſſed by the Angels, who fell without the enticement of any other, 2 Pet. 2.4 Iude 6. Matth. 25.41. but of his infinite love, free grace and mercy, Eſa. 43.25. Ier. 31.1. Hoſ. 14.4. Iohn 3. 16. Rom. 5. 8, 9. Epheſ. 1. 5, 6. 1 Iohn 5.19. he hath preſcribed meanes, whereby man might eſcape miſery, and be reſtored to happineſſe, Acts 2. 37, 38. 39, 40.

Q. *By what meanes may we eſcape this miſery and recover happineſſe?*

An. Only by *f* Jeſus Chriſt, *f* Act. 4.12.

Expoſ.

Expos. 2. God in justice doth hate sinne, Esai. 1. 3. Psal. 45. 7. and hath denounced death against the transgressours of his Law, Gen. 2. 17. Deut. 27. 26. Es. 30. 33. Ier. 4. 4. therefore to satisfie his justice, Col. 1. 20. and make way for mercy, Psalm. 145. 9. his infinite wisdome found out a meanes, Gen. 3. 15. even by Iesus Christ, upon whom the Father laid this office of Reconciliation, Psalm. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and 5. 36, 37. which he willingly undertook, Hebr. 10. 7. 9. and did faithfully discharge, Heb. 10. 5. 6. 7.

Q. *What is Iesus Christ?*

Ans. The 3 eternall g Sonne of God, who in time became man, for his Elect, g Gal. 4. 4, 5.

Expos. 3. The Sonne of God by nature became the Sonne of Man, that he might make us the Sonnes of God by adoption, who were by nature the Children of wrath: Eph. 2. 3. it being fit that our Reconciliation should be wrought by the Sonne, Es. 61. 1. Ioh. 1. 4. Iohn 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. Ioh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.

Q. *How many things are we to consider in Christ?*

Ans. His *i* person and his *k* office, *i* Col. 2.9. *k* Heb. 2.16,17.

Q. *What is his person?*

Ans. It is *l* God and man 4 united together into *m* one person, *l* Ioh. 1.14. Esa. 7. 14. Rom. 9.5. *m* 1 Cor. 8.6.

Expos. 4. In Christ there are two distinct natures, Heb. 1.4,5. Matth. 18.20. with 1 Tim. 2.5. Luk. 1.35. Matth. 18.20. Rev. 1.8. Heb. 1.11, 12. Iohn 16. 30. Phil. 2.6. Ioh. 1.3, and 5,17. Matth. 8.13. with Luke 22.43. Matth. 24.36, and 27.4,6. Ioh. 4.6, and 11,35, and 14,28. Eph. 4.10. inseparably united, 1 Pet. 3.18. Ioh. 10.18. Heb. 9.14. not confounded, Rom. 1.3,4, & 9,5. 1 Ioh. 16.30. with Luke 2.52. Mar. 13.32. and yet there is but one Christ, not many Christs; 1 Cor. 8.6. 1 Tim. 2.5. for the Godhead did assume the humane nature to it selfe, Phil. 2.7. Heb. 2.16. so that the manhood subsisteth in the Godhead, Matth. 3.17. and 17.5. and they are so inseparably united, that the selfe same person which is God, is also man, Ioh. 3.13. Eph. 4.10.

Q. *Being God before all time, how could he be made man?*

Ans.

Ans. He was *n* conceived by the holy Ghost, borne of the Virgin Mary, according *o* to the Prophets, *n* Luke 1. 35. *o* Gen. 3. 15. Esa. 7. 14, and 11, 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Mary, Esa. 7. 14. Gen. 49. 10. Luke 1. 35. by the power of the holy Ghost. Matth. 1. 18, 20. who did perfectly sanctifie it in the very first moment of conception, Luke 1. 35.

Q. *Why was Christ conceived by the holy Ghost?*

Ans. That he might be *p* pure, without sinne, wherewithall are *q* stained, who are conceived after the ordinary manner, *p* Luke 1. 35. *q* Iohn 3. 6.

Q. *Why was he God?*

Ans. That he might beare the weight of Gods wrath without sinking under it, overcome death, be the Head *6* of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them.

Expos. 6. The dignity of being Head of the Church is so great, that it cannot agree to any meere man, Eph 1. 22. Phil. 2. 9, 10, 11. Heb. 1. 6. also the offices of the

the head, are to give the power of life, feeling, and moving to the body, Ioh. 1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the body; Eph. 5.23, 24. which benefits he that is man only cannot bestow upon the Church.

Q. Why was he man?

Ans. That he might 7 suffer *r* death for us, sanctifie *s* our 8 nature, and we might have *t* accesse with boldnes to the throne of grace, *r* Heb. 2. 14. *s* Heb. 2. 11. *t* Heb. 4. 15, 16.

Expos. 7. The divine nature could not suffer, Iam. 1. 17. Mal. 3. 6. Rom. 9. 5. and without shedding of bloud there could be no remission of sins; Heb. 9. 22. Christ therefore took our nature, that he might suffer death, Phil. 2. 7. specially it being no wayes meet, that one having no speciall communion with another, should endure punishment for anothers fault, Heb. 2. 16, 17.

8. Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Matth. 3. 16. Ioh. 1. 16. and 3. 34. Col. 2. 9. and 1. 19. and wee being united to him, and having communion with him, doe receive in measure

ſure of his fulneſſe, Eph. 4.7, 17.

Q. *What is his office?*

Anſ. To be " Mediatour 9 to reconcile God and man, " 1 Tim. 2.5.

Expoſ 9. A Mediatour, or an Advocate, is a third perſon that takes upon him to agree and reconcile two that be at variance; as Chriſt being both God and man, did ſet at one, God and man, Eph. 1.10. Col. 1.20. 1 Iohn. 2.1. whobefore were ſeparated by ſinne, Eſa. 59. 2. Ier. 5.25. Chriſt is our Mediatour both as God and man, Iohn 1.29, 34. & 3 14.16. Rom 5.8. 1 Iohn 1.7. Phil. 2.6. for in the work of our redemption he performed many divine works, Heb. 2.14. Iohn 10. 18. as Mediatour, he is the King and Head of his Church, Luke 1.33. Ioh. 3.35. Act. 2.36. Phil. 2.10, 11. Matth. 28.18. Heb. 1.6. and 2. 7. and the ſpeciall offices of Chriſt our Mediatour, doe neceſſarily require, that the divine and humane nature joyntly doe concurre in the execution of them, Iohn 1.18. Matth. 11. 27. Ioh. 3.12.13. 2 Cor. 5.18, 19, 20. Rom. 5.10, 11. Heb. 9.14. and 7.25. This office is peculiar to Chriſt, Iohn 14.6. 1 Tim. 2. 5, 6. Heb. 7.24. and neither in whole, nor part can be transferred to any other, Acts

4.10.

4.10,11,12. Heb 4.14. Ioh.11,42. 1 Iohn 2.1. Heb.7.25. Eph.3.12. Heb. 2.14,15. Act. 10.42.43. and 17.31. In the decree of God, Christ was a Mediatour from eternity, Eph.1.5,6. In the vertue and efficacy of his mediation, he was given to be Mediatour as soone as necessity required, Rev.13.8. Gen.3.15. In the fulnesse of time, he was manifested in the flesh, Gal.4.4.5.

Q. *How did he that?*

Ans. *w* By his fulfilling 10 the law, and by his 11 *x* sufferings, *w* Matth. 3.15. *x* Heb.9.15. Rom.5.10.11.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousnesse.

11. The justice of God must be satisfied, and the debt of sin must be payed, before God, who is true, just, and unchangeable, could be pleased with us, 1 Iohn 2.2. Heb.9.14,15. 1 Pet.1.18,19. Rev.1.5.

Q. *What understand you by his sufferings?*

Ans. His voluntary *y* humiliation both in *z* 12 soule and body, his *a* crucifying *b* 13 death, burial, and *c* abiding 14 under the dominion of death for a time, *y* Phil.

2.

2.5,6,7,8. *z* Eſa.53.10. Matth.26.58. Heb.9.14. *a* Luk.23.33. *b* 1 Cor.15.3,4. *c* Act.2.27.

Expoſ. 12. Chriſt in his incarnation did aſſume our whole nature, Luke 2.40. 52.Heb.2.6.Luk.23.46. 1Tim.2.5.Luke 19.10.Matth.26.38.Mark.14.34. Matth. 27.16.Iohn 19.30. Heb.10.5. Matth.26. 12.Heb.2.17. that by offering it up a ſacrifice for ſinne, he might redeeme us, Heb.8.1,2,3. Heb.9.14. and 13. 10,11, 12. In our nature hee became our ſurety, Iob 19.25.Heb.7.22. therefore he ſuffered properly in ſoule as well as in body, Matth.27.46. Gal.3.13. Heb.2.9,10,14. which is ſet forth in the Lords Supper, 1 Cor.11.25. and was ſignified by the ſacrifices in the Law, Hebr.9. 19. 20,21, 22.

13. The death of Chriſt was the ſeparation of the ſoule and body, Matth.27. 50. Luke 23.46. though they both continued ſtill united to the Godhead, Matth.1. 23. Iohn 1.14. 1 Pet.3.18. 1 Cor. 2.8. It was neceſſary that Chriſt ſhould die, that he might ſatisfie Gods juſtice, Heb.9.22. aboliſh and kill ſin, Matth.26.28. Rom. 5.10.Rom.8.3.Rom.6. 10, 11. 1 Iohn 3. 8. deſtroy death, and him that had the

power

power of death, that is, the Devill, Heb. 2.14. 2 Tim. 1.10. Iohn 12.31. Hos. 13. 14. deliver us from the feare of both, Heb. 2.14. Luke 1.74. confirme the Testament or covenant of grace, which he made with us, Heb. 9.16, 17. and 13.20. Zach. 9.11. and obtaine for us the spirit of grace, Act. 2.33. Gal. 3.14, and 4.4,5. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences: (1) Christ his passion was an accursed punishment, Gal. 3.13. the sufferings of the Martyrs and holy men, are only chastisements or tryals. (2) Christs passion was a meritorious sacrifice, Heb. 9.14. the passions of the Martyrs are of no value to merit any thing, Rom. 8.18. (3) As the sinnes of the Elect were laid upon Christ, Levit. 16.21. Esa. 53.11. Heb. 9.28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4.15. and therefore he suffered both in soule and body the wrath of God, which was due unto us for sinne, though hee suffered not every particular punishment of sinne, which every particular sinner meeteth withall, Rom. 5.19. Heb. 10.14. But the Martyrs were not forsaken,

forſaken, though they were not delivered out of the hands of the perſecutors. (4) Chriſt was in himſelfe pure and innocent, but he ſuffered for our ſinnes; 2 Cor. 5.21. the Martyrs were not free from ſin, neither did they ſuffer for the expiation of ſinne.

14. Untill the third day death had power and dominion over Chriſt, for ſo long death kept aſunder ſoule and body, Luke 24,7. Matth. 17. 23. Acts 10.40.

Q. *Did Chriſt alwayes abide under the power and dominion of death?*

Anſ. No: for the power of death being *y* ſubdued, the third *z* day he roſe again, *a* aſcended into heaven, and ſitteth at the right hand of the Father, *y* Act. 2.31. *z* 1 Cor. 15.4. *a* Mark 16.19.

Expoſ. 14. The reſurrection of Chriſt is the firſt degree of his exaltation, wherein his ſoule being joyned to the ſame fleſh that dyed, he was raiſed up to life, 1 Cor. 15.4. It was neceſſary that hee ſhould riſe againe, in regard of the excellency of his perſon, Act. 2.24. The covenant which he had made with the Father, Pſal. 2.6,7. Eſ. 53. 10. the dignity of his high office of eternall mediation, Pſa. 110,6,7.

Rom.

Rom. 4. 25. and that the truth of those things, which were fore-told concerning the glory of the Messias, might be fulfilled, Christ by his divine power rose againe from the dead, Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. Iohn 5. 21. and 10. 17, 18, Act. 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11. not as a private, but as a publike person, Rom. 5. 14, 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6, 9. 10. The end of his resurrection was, that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quick and dead, Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 King. 2. 19. And thereby is clearly noted that excellent glory, power, and dominion of Christ, received of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. Iohn 17. 2. Phil. 2. 9, 10. Psal. 110. 1.

Q. What

Q. *What are the ſpeciall parts of Chriſts Mediatorſhip?*

Anſ. He 16 is a *b* Prophet, *c* Prieſt, and *d* King, *b* Act. 3.22. *c* Heb. 2.17. *d* Pſal. 110.1.

Expoſ. 16. In the time of the law, Prophets, Prieſts, and Kings were annointed, 1 Reg. 19.16. Exod. 28.41. 1 Sam. 16.13. who were types of Chriſt, truly annointed our Prophet, Prieſt, and King. Alſo our Mediator was to obtaine and purchaſe for us full redemption, and to beſtow upon us righteouſneſſe, and eternall life obtained, and to ſhew unto us the way of ſalvation, which doe neceſſarily require this three-fold office of Chriſt.

Q. *Why was Chriſt a Prophet?*

Anſ. To *e* reveale 17 unto us the way to everlaſting life, *e* Luke 4.18,19.

Expoſ. 17. Before his comming in the fleſh, our Saviour Chriſt made knowne the will of God to the Patriarks and Prophets, either immediatly, 2 Pet. 1.21. 2 Sam. 23.2. Gen. 3.9,10,11. or by the miniſtery of Angels, Gen. 31.11. Iudg. 6.12. 2 Kings 1.3. and by the Patriarks and Prophets, he informed the Church of the

old Teſtament in all points neceſſary to ſalvation, 2 Pet. 2. 5. 1 Pet. 3. 19. Iude 14. Luke 1. 70. Eph. 2. 20. 1 Pet. 1. 11. In fulneſſe of time taking upon him our nature, being after a moſt excellent manner ſanctified by the Spirit, Luke 3. 5. Dan. 9. 24. furniſhed with all gifts neceſſary, Matthew 3. 16, 17. Iohn 3. 34. Pſal. 45. 8. Eſa. 11. 2 Iohn 1. 18. and 3. 32. and called of the Father to this office, Luke 3. 21, 22. Matth. 3. 16, 17. Matth. 17. 5. hee did in his own perſon preach unto the Iewes, about the ſpace of three yeares and a half, Acts 1. 1. Luke 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether paſſing by the Samaritans and Canaanites, Iohn 4. 40. Matth. 15. 22. With admirable wiſdome, Mark. 6. 2. Matth. 21. 23. 27. and 22. 46. ardent zeale, Iohn 2. 14. 17. Iohn 4. 34. excellent grace, Pſalm. 45. 2, 3. Matth. 7. 29. Luke 4. 22. and 11. 27. ſingular meekeneſſe, Matthew 11. 29. and authority unuſuall, Matth. 7. 29. Matth. 5. 21, 22. not reſpecting any mans perſon, Matth. 21. 42, 43. Mark. 12. 14. he interpreted the Law, Matth. 5. 21, 22, &c. and 19. 4, 5. reproved the corruptions of the Scribes and Phariſees, Ioh. 2. 16. Matth. 23. 13. foretold

ſome

ſome things that were to come, Matth. 10.21. Luk.19.43, 44. Matth. 24.3, &c. and taught the Goſpel, or the laſt will of God, concerning the ſalvation of man, Eſay 61.1,2. Luke 4. 18. illuſtrating his doctrine for the moſt part by Parables and ſimilitudes, as the people were able to beare it, Matth. 13.3. Mark.4.33. and confirming that which he taught by the Scriptures of the old Teſtament, Iohn 5. 46. Matth.22.32. Luke 24.26,27.44.45. and holineſſe of life exactly anſwering to his doctrine, with divers ſignes of all kinds, Ioh.3.2.and 5.36.Ioh.6.61,62.and 2.25.Matth.9.4. Ioh.9.6. and 11.43.45. and that moſt cruell and bitter death, which for the truth of God hee did voluntarily undergoe, 1 Tim. 6. 13. After his Aſcention our Saviour taught his Church by his Apoſtles and Miniſters, Eph.4.11,12. Acts 10.41,42. The Apoſtles being fully and perfectly inſtructed by Chriſt himſelfe, in thoſe things which concern the Kingdome of God, Acts 1. 3. Iohn 15.15. and 17. 8. and extraordinarily furniſhed with gifts, and infallibly aſſiſted by the Spirit; Acts 2. 3,4. Ioh.14.26. and 16.13. were ſent forth to

preach the whole counsell of God, so farre as concernes man, and the meanes of his salvation, Acts 20. 27. Matth. 28. 20. 1 Cor. 2. 9, 10, 11. 1 Ioh. 1. 3. Rom. 1. 16. unto all nations, Matth. 28. 18, 19. Mark. 16. 15. Their doctrine they confirmed both by the Prophets of the old Testament, Acts, 26. 22. and 28. 23. 2 Pet. 1. 18, 19. and by divers signes and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Saviour doth execute his Propheticall office by his ordinary Ministers, whom he hath commanded us to heare, so long as they preach according to the Scriptures, Ephes. 4. 11, 12. Luke 10. 15. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach not their own, but his Doctrine, 2 Cor. 5. 20. Iob 33. 23. The fruit of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of divine mysteries unknown to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. *Why was Christ a* 18 *Priest?*

Ans.

Ans. To *f* purchase for us righteousnesse and life eternall, *f* Heb. 5.9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedech, Psam. 110.4. *Aaron* was of the Tribe of Levi, Heb. 7.4. his stock and linage was known, Exod. 6.16.18,20. he was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his own sinnes, Heb. 7. 28. and 5.2,3,4. and 9.7. but Christ was of the Tribe of Iudah, Heb. 7. 14. without Father touching his humanity, without Mother touching his Deity, Heb. 7. 3. immortall and continuing for ever, holy, harmlesse, undefiled, who had no need to offer for himselfe, but offered himselfe for the people only, Hebr. 7. 25, 26, 27. Materiall oyle was poured upon *Aaron* at his consecration, Levit. 8. 12. but Christ was annointed with the holy Ghost, Act. 10. 31. *Aaron* was instituted without an oath, but Christ with an oath, Heb. 7. 10, 21, 28. Psal. 110. 4. The Priesthood of *Aaron* was typicall, Hebr. 10. 2. 3. not availeable to take away sinne, Heb. 9. 14, 15. but the Priesthood of Christ is true and reall, contai-

ning the very Image and body of things themſelves perfect to aboliſh ſinne, and to obtaine eternall Redemption, Heb. 10. 1.5.11. Hebr.9.12.14. The Leviticall Prieſthood was to be abrogated, Heb.8. 13. but Chriſts Prieſthood is to continue for ever; Heb. 7.24. *Aaron* died and had ſucceſſou rs,Heb.7.23.but Chriſt ſucceeded none; hath no ſucceſſours, but is our only and unchangeable high Prieſt for ever Heb.7.3. *Aaron* and his ſucceſſours offered the bodies and bloud of beaſts, Heb. 9. 12.14. but Chriſt himſelfe is both the Prieſt and ſacrifice, Eph. 5.25. Heb.9.26. and 10.10. They offered oftentimes one manner of ſacrifice, but Chriſt hath offered himſelfe once for all, Heb.7.27. and 9.25,26. and 10. 12,14. 1 Pet.3.18. *Aaron* and his ſucceſſours entred into the Tabernacle made with hands, Heb. 8. 5. and 9.6. but Chriſt is entred into the very heavens, Heb.9.11. 24. and 4.14. *Aaron* and his ſucceſſours were Prieſts only, but Chriſt is both King and Prieſt, Heb. 7. 1, 2. *Aaron* and his ſucceſſours were but Miniſters, but Chriſt is the Author of ſalvation, Hebr. 5. 9. All which doe ſhew the abſoluteneſſe,

per-

perfection, and excellency of Christ his Priesthood.

Q. *What are the functions of his Priestly office?*

Ans. Offering 19 up *g* himselfe a sacrifice once for all, and 20 making request for us, *g* Heb. 5. 1. and 9. 26. and 7. 25.

Expos. 19. Christ through the eternall Spirit, Heb. 9. 14. offered up his soule and body, as a sweet smelling sacrifice to the Father, Eph. 5. 2. once for all, Heb. 10. 12. whereby he was consecrated, and did enter into Heaven, presenting himselfe before the Father for us, Heb. 9. 24. and 10. 20.

20. Christs intercession is his most gracious will, fervently and unmoveably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8. 34. This is both universall and particular, heavenly and glorious, ever effectuall, no way reciprocall, and tendered only for the vertue of his sacrifice.

Q. *Why was Christ a* 20 *King?*

Ans. To 21 bridle *h* and subdue all his enemies, but *i* to 22 gather and *k* governe 23 his Elect *ℓ* chosen, *h* Psal. 110. 1. Col. 2. 15. 1 Cor. 15. 28. 1 Iohn 10. 16.

Hab. 2. 7. *k* Ezek. 34. 23, 24.

Expos. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luke 17. 20. Iohn 18, 36. Dan. 2, 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. whereby being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heaven and earth, Heb. 2. 7, 8. and peculiarly King and Head of his Church, Eph. 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and governe his Elect, Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their salvation and the glory of God, Esa. 32. 15. and 59. 21. 1 Thes. 1. 5.

21. The enemies of Christ, are Sathan and all his angels, with all their works, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. to which wee must adde all wicked men, who be the instruments of Sathan, Iohn 8. 44. 1 Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2 Thess. 2. 3. These enemies Christ hath already overcome in his own person, Eph. 4. 8. Col. 2. 14. Iohn 12. 31. he doth daily bridle and represse by his wisdome, power, word, and spirit,

rit, Luk. 10. 11. 9. Luk. 2. 34. Rev. 12. 5. and 2. 27. 2 Cor. 10. 4. 5. and he will perfectly ſubdue at the day of judgement. 1 Cor. 15. 25. adjudging the devill and all his partakers to eternall condemnation, Matth. 25. 46. and utterly aboliſhing ſinne and death, 1 Cor. 15. 26. Further it is to be noted, that Chriſt as a Mediator in the execution of his Kingly office, doth outwardly call ſome wicked and ungodly men, Matth. 22. 1. 14. and 20. 16. preſcribe a law how they ought to walk, Iam. 4. 12. beſtow many good things upon them both ſpirituall and temporall, though not ſuch as accompany ſalvation, Heb. 6. 4, 5. Matth. 13. 19, 20, 21. Luk. 8. 13, 14, Iob 22. 18. and inflict divers puniſhments upon them in this life, and the life to come, for their ſinne and diſobedience, Matth. 13. 12. and 25. 28. Eſa. 6. 10. 2 Theſſ. 2. 10. 11. Luk. 16. 23.

22. Chriſt doth not only by his word call his Elect to faith, repentance, and the participation of the Covenant of grace, Mark. 1. 14, 15. Matth. 11. 28. but he doth alſo effectually move them by his Spirit to repent and believe, Pſal. 110. 3. 2 Theſſ. 2. 13, 14. Eph. 3. 16, 17.

23. The functions of Chriſts Kingly office

office appearing to the government of his Elect, are; first, the prescription of lawes, according to which his subjects ought to believe and live; which stands not only in appointing the faithfull by the Ministery of his Word to live godly, justly, and soberly; but also in writing his Law in their hearts by his holy Spirit, and enabling them by the same Spirit to doe in some measure what hee requireth, Tit.2.11, 12. Ier. 31, 33. Ezech, 36.27. Iohn 1.16. (2) The communication and bestowing of all good things upon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable: under which wee are to comprehend the removing of things hurtfull, and the defending of his subjects against them, Psalm. 68. 18. Iam.1.16,17. Psal.23.1,2,3. 1 Cor.12. 8,9,10,11. Eph.1.7. Act.26.18. Matth. 9.6. Gal.4.4,5. Rom.8.15.16. 2 Cor. 12.9. Phil.4.13. Luke 22.32. Ioh.17.11, 12.22,23. 1 Iohn 4.4. Gen.9.26,27. Psal.81.13,14. Acts 4.16. and 5.13. Psalm. 34.9.10. Tit. 1.15. Romans 14. 14,15. Esa.27.7. Ier.46.28. (3) The receiving of his Elect unto himselfe, and the giving of eternall life unto them, having

ving pronounced ſentence on their ſide, Matth 25.46.

Q. *What benefit doe we receive by the death and reſurrection of Chriſt?*

Anſ. Wee are redeemed from the 24 guilt, *l* puniſhment, 25 and power *m* of ſinne, and ſhall be raiſed up at the laſt day, *l* Col. 1.14. *m* Luke 1.74. Tit.2.14. 1 Cor.15.13.

*Expoſ.*24. Chriſt hath paid our debts and anſwered whatſoever the Law did require at our hands, 1 Pet.2.21.24. and laid downe his life according to the will of his Father, Ioh.10.15. ſo that the Law hath nothing againſt us, Col.2.14. Chriſts death muſt needs be acceptable, Eph.5.2. and conſequently we are not bound over to puniſhment.

25. Puniſhment is inflicted becauſe of ſinne, Iob 4.8. Proverb.22.8. and 28.18. Hoſ.10.13. and 14.1. being freed from ſinne, wee are not lyable to judgement, 2 Sam.12.13. Ier.4.14. Ezech.18.32. It ſtands not with the juſtice of God, being once fully ſatisfied, to require a ſecond payment at our hand, Gen.18.25. Matth.3.17. neither will it ſtand with his glorious mercy, the honour of Chriſt

who

who is a perfect Redeemer, Tit. 2.14. the price of his bloud, 1 Cor. 6.21. nor with our faith in praying for full pardon of all our debts, Matth. 6.12. or our peace with God, Rom. 5.1. nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

Q. *How are we redeemed from the guilt and punishment of sinne?*

Ans. God the Father accepting the death of Christ, as a full *n* ransome and satisfaction to his iustice, doth freely discharge and acquit us from all our sinnes. *n* Rom. 3.24.25. Col. 1.14. Eph. 1.7.

Q. *How are we redeemed from the power and tyranny of sinne?*

Ans. Christ by 26 his *o* death killeth sin in us, and by his 27 resurrection doth quicken us to newnesse of life *o* Rom. 6.3,4.

Expos. 26. Christ by his death did conquer sinne; and the old man in us is truly said to be crucified, dead, and buried in and with the body of Christ, we being ingrafted into the similitude of his death, Col. 2.12,20.

27. Having communion with Christ in his life, we are raised up to a spirituall life,

life, Rom. 8. 11. and have our converſation in heaven, Phil. 3. 20. But this life is only begun here, and groweth by degrees, being perfected in heaven.

Q. *What are the benefits of Chriſts aſcention?*

Anſ. The leading *p* of captivity captive, the giving of gifts unto men, the pouring *q* his ſpirit upon his people, and preparing *r* a place for them, *p* Eph. 4. 8. 11. *q* Acts 2. 16, 17. *r* Ioh. 14. 3.

Q. *What are the benefits of his interceſſion?*

Anſ. The perſons of the faithfull doe alwayes remaine juſt, and their works *s* acceptable in the ſight of God; hereby alſo they are defended againſt the accuſation of all their enemies, *s* 1 Pet. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. *How will the knowledge of theſe things work in the heart of him whom God ſaves?*

Anſ. It brings him to a ſerious *t* conſideration of his own eſtate, to *u* grieve for ſinne, and the feare of Gods diſpleaſure, whereby *w* the heart is 12 broken and humbled, *t* Ier. 8. 6, 7. Luke 15. 17. *u* Acts 2. 37. *w* Acts 9. 6.

Expoſ.

Expos. 12. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51.17. bruised with the weight of Gods wrath, and melted away for feare, Psal. 119.120. 1 Kings 22. 19. knowing that God hath advantage against him, and that hee is worthy to be condemned.

Q. *What else will this knowledge work?*

Ans. It will bring *x* a man 29 to confesse his sinne, highly to *y* prize Christ, and hunger 30 after *z* him, untill he obtaine his desire, *x* Luk. 15.18. *y* Matth. 13. 44. *z* Esa. 55. 1 Ioh. 7.37.

Expos. 29. Hee will acknowledge his sinnes to God as particularly as hee can, 1 Tim. 1.13. and with sighes and groanes for pardon and forgiveneſſe, Romans 8. 26.

30. Hunger after Christ must be fervent, as a thirsty man longeth for drink; and continuall, never giving over till the desire be obtained. With this desire there is alwayes joyned an high prizing of Christ, and an advised willingneſſe to forgoe all things for Christs sake, Phil. 1.22, 23. with 3.7,8.

Q. *How are wee made partakers of Christ*

Chriſt with all his benefits?

Anſ. By 1 faith [a] alone, [a] Ioh. 3.16. and 1.12. Act. 13.39.

Expoſ. 1. By faith alone we are engrafted into Chriſt, Rom. 11.20. receive him, Iohn 6. 56. have communion with him, Rev. 3.20. and ſo are made partakers of all his benefits, Ioh. 3.36. alſo faith is the condition of the Covenant of grace, Acts 16.31. Iohn 3.18. Mark. 16.16. Iohn 20. 31. Rom. 4.3.5.

Q. *What is faith?*

Anſ. A 2 reſting [b] upon Chriſt alone for ſalvation, [b] Pſal. 2.12. Act. 16.31.

Expoſ. 2. Bare aſſenting to the truth of Gods promiſes, upon the credit of the revealer, is not true and juſtifying faith, Matth. 21.32. Iohn 2.23. Luke 24,25. Luk. 8.13. but when the poore ſoule doth caſt it ſelfe upon the free promiſe of God made in Ieſus Chriſt, for pardon of ſinne, it doth truly believe, Acts 9. 42. Ioh. 14. 1 Iohn 5.24. with Rom. 4.5. Eſa. 28.16. with Rom. 9.33. Acts 18. 8. with Rom. 10.10,11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings, Luk. 1.18. and 17.5. Mark. 9.24. and continuall, Luke 22, 31,32. though often ſhaken,

shaken, Luke 24. 21. A full perswasion seemes rather an effect of a strong faith, Rom. 4. 21. than the nature of true faith; joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6,7,8. Rom. 5. 4. but not an inseparable companion thereof; a man may have true faith, and feele little or no comfort, Psal. 22. 1. and 31. 10. and 77. 2.

Q. *What is the ground of faith?*

Ans. The free 3 promises of *c* God made in Christ, concerning the forgivenesse of sins, and eternall righteousnesse, *c* Rom. 4. 18. Heb. 11. 1.

Expos. 3. Temporall blessings, Eccl. 9. 1,2. civill vertues, Luke 18. 12, 13, 14. a generall notice that Christ will save the Elect, Matth. 13. 20, 21. sense, reason, experience, feeling, Psalm. 10. 1. and 51. 12. are not the grounds of faith; but only the promises, which God of his grace hath made unto us in Christ, which ought to be received, because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. *How is faith wrought in us?*

Ans. Inwardly by *d* the 4 spirit as the Authour, outwardly by the *e* preaching of the Word, and 5 Catechising, as the instru-

inſtrument thereof, *d* Acts 16. 14. *e* Rom. 10.14. Heb. 5.11.12. and 6.1.2.

Expoſ. 4. Faith is the gift of God, Phil. 1.29. and a grace ſupernaturall: a man of himſelfe can no more believe, than a corrupt fountaine can ſend forth ſweet waters, 1 Cor. 2.14.

5. By Catechiſing, underſtand a pure, plaine, briefe, and orderly inſtruction of the people in the chiefe grounds of Chriſtian religion, 1 Cor. 2.4. 1 Cor. 3. 1. 1 Pet. 3.15. Heb. 6.1.2. Rom. 6.17. ſo that the people may clearely and manifeſtly ſee the way unto ſalvation, and may know how to make uſe both of the Law, and of the Goſpel, for their humiliation and comfort, underſtanding how one thing dependeth upon another, goeth before, or followeth after.

Hereby Chriſtians are enabled to referre that which they read to ſome head, readily to apply what they heare to fit purpoſe, try it, and have it in readineſſe, in the time of need. In a word, to profit by the publike miniſtery, Heb. 5.11,12. and to know how to goe forward in godlineſſe, in an holy methode. To ſay

nothing, that Catechism is profitable to informe the judgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. *How doth the Word work faith in us?*

Ans. By shewing us *f* our misery, and the true *g* meanes of our recovery, encouraging us *h* being 6 humbled, to receive the promises of the Gospel, *f* Rom. 7.7. Gal. 3.22. *g* Gal. 4.4.5. *h* Mat. 11.28. Esa. 61.1.2,3. Rev. 22.17.

Expos. 6. The word commandeth the humbled to believe, promiseth them comfort, Matth. 9. 13. Luke 15.32. setteth forth the necessity, and excellency of faith, Iohn 3. 18. 36. the danger of unbelief, Mark. 16.15. Iohn 12.48. Act. 13.46. the tender mercies and compassions of the Lord, Psal. 103.8 12. and how he inviteth, perswadeth, and intreateth him to beleeve 2 Cor. 5. 20.

Q. *How doth the Spirit worke by the word?*

Ans. It doth teach us wisdome *i* to apply things generally spoken particularly to our selves, secretly upholdeth *k* against despairs, stirreth up *l* in us good

desires

desires, doth *m* soften the heart, and draw *n* us to call upon Christ for salvation, before we *o* have the feeling of comfort,

i Ezek.36.27.31. *k* Psal.51.12. *l* Phil.2.13. *m* Ezek.11.19. and 36.26. *n* Ioh.6.44. *o* Matth.11.28.29.

Q. By what meanes is faith encreased?

Ans. By 7 hearing *p* the same word Preached or Catechized, and likewise by *q* earnest 8 prayer, *p* 1 Pet.2.2. *q* Luke 17.5.

Expos. 7. Hearing the word preached, is ordained of God as a meanes to encrease knowledge, Matth.15.10. Prov.1.5. and 8.33. Psal.73.16, 17. 1 Cor.1.21. and 14.24.25. to rectifie the judgement, to give counsell in doubtfull cases, Psalm.119.24. Psalm.73. 16, 17. to perfect the faith of the weak, Rom.10.8. 1 Thess.3.10. to make stable the strong, Acts 20.32. Rom.1.11, 12. to comfort them that are in heavinesse, 1 Thess.2.11. and 3.2. and 5.14. to raise them that are fallen, 2 Sam.12.12,13. Gal.6.1. to call back them that wander, Es.30.21. to stirre up the graces of Gods Spirit, Cant.4.16. 2 Pet.1.13. to refresh the soules of the Saints with sweet and heavenly conso-

lations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weak and strong unto perfect holinesse, Eph. 4. 11. 1 Pet. 5. 2. 1 Tim. 4. 16. Iam. 1. 21.

8. As liberty to pray is a sweet priviledge, Eph. 2. 18. because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7. 18. Psa. 5. 12, 3. and lay open our griefes into his bosome, 1 Sam. 1. 15. Psal. 130. 1, 2. and 61, 1. 2. we doe testifie our dutifull affection to him, Luke 15. 18. and become helpers to others, Rom. 15. 30. Phil. 1. 19. 2 Thes. 3. 1. Col. 4. 12. so it doth adde strength to faith, Luke 17. 5. for it gives life to the graces of God that are in us: by it we obtaine at the hand of God what good wee stand in need of, Matth. 7. 7. Isai. 65. 24. we grow better acquainted with God, Gen. 1. 8. 23. 27. Iam. 4. 8. we fight manfully against corruption, Eph. 6. 18. and learn to direct our selves in a godly life: By it crosses are prevented, removed, or sanctified, Ps. 3. 4. Es. 37. 1. 6. all things are sanctified 1 Tim. 4. 5. and we kept that we fall not into temptation, Matth. 26. 41. yea often we obtaine much more good than we

desire

deſire or exſpect, 1 King. 3.13. Eph.3.20. So that prayer is a key to open the door of Gods treaſure-houſe, Matth. 7.7. a preſent remedy to an oppreſſed minde, Pſal.6.1.8. and 31.21.22. a preſerver of the godly minde, 2 Theſſ. 3.5. a giver of ſtrength to the weak, Eph.3.14.16. and an eſpeciall meanes to make a man fit to live in every eſtate, Col.1.9.10.

Q *How muſt we heare that we may get profit?*

Anſ.9 With *r* reverence, *s* meekenes 10, ioy 11, *t* a longing 12 deſire *u* to learne, and *w* giving 13 credit to the truth. *r* Eſ.66.2. *s* Iam.1.21. *t* Matth.13.44. *u* 1 Pet.2.2. *w* Heb.4.1.2.

*Expoſ.*9 Reverence is an affection of the heart, ariſing frō an apprehenſion of Gods Majeſty, and our own vileneſſe, whereby we are prepared to heare the word with humility, feare and attention, Act.10.33. 1 Theſſ.2.13. Ioh.12.48. and 11.28. Heb. 11.28. Iob 42.5.6. Pſal.62.11. Act.16.14.

10. Meekneſſe is an affection, whereby wee are contented to beare the rebukes of the Law, and to have the duties of the word to bee preſſed upon us. 1 Sam.3.17. 2 King.20.19. Pſal.25.9.12.

Heb. 13. 22.

11. Ioy is a delight of the ſoule for ſome good thing that is preſent, Act 8.8. Exod.6.9.

12. A longing deſire to learne, is an eager appetite to be further acquainted with the knowledge of the truth, that we may reape fruit, and benefit by the ſame, Prov.27.7. Prov.2.3,4,9. Pſal.119. 34.35.40.

13. To give credit to the truth, is to believe the whole truth and every part of it, as true and certaine, both to others and to our ſelves, ſo as we expect the benefit promiſed therein, and the effecting and making good of whatſoever is there ſpoken, 2 Chron.20.20. Eſa.7.9.

Q. *How elſe?*

Anſ. We muſt *x* meditate 14 of that we heare, 15 apply it to our ſelves, conferre of *y* it with 16 others, and with *z* diligence 17 ſet about the practiſe of what is required, *x* Pſal. 1,2. and 119.1, 4,15. *y* Ioh.4. 53. *z* Eſa.2,3. Luke 2.15.

Expoſ. 14. Meditation is the very life of reading and hearing, 1 Tim.4.15. and it is a ſeparation of our ſelves purpoſely from other matters, that we may ſeriouſ-

ly

ly think of what hath beene taught, Gen. 24.63. that it may be ſetled in the minde, and work upon the affections, Ier. 8.6. for which end we muſt joyne examination and prayer, Luke 18.1.

15. To apply the word to our ſelves, is to lay it to our heart as concerning us, 1 Cor. 11, 28. 2 Cor. 13.5. that the commandments may guide us, the threatnings may humble us for ſinnes paſt, 2 Sam. 12. 12, 13. and 24. 10. and affright us from ſinne to come, the exhortations may incite us to our duty with cheerefulneſſe, Eccleſ. 12. 11. and the promiſes may bee for our ſupport and comfort, whether they be in plaine ſpeeches, or myſticall prophecies, Pſal. 119. 71, 72, 52, ver.

16. We muſt communicate to others what we have learned, and learne of others what we are ignorant of, doe not well underſtand, or have forgotten; and by admonition, exhortation, and comfort, help to ſtrengthen and edifie one another, Heb. 3, 13. Iob 16.4.5. Rom. 1. 11, 12. Lev. 19.17. Prov. 27.6. 1 Theſſ. 5.11, 14. Iud. verſe 20.

17. Inwardly wee muſt heartily deſire and ſtrive, and outwardly wee muſt be

carefull without delayes to take all opportunities of doing the good that God requireth, 2 Chron. 17. 6. and 19. 3. and 27. 6. Luke 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come, 1 Cor. 9. 26, 27. cherishing one another with befitting comforts, Esay 40. 1.

Q. *What is prayer?*

Ans. It is 1 a calling upon God in the name of Christ with the *a* heart, & sometimes with the 2 voyce, according to *b* his will for our selves and others, *a* Exod. 14. 15. 1 Sam. 1. 13. 15 *b* 1 Ioh. 5. 14.

Expos. 1. The Commandements, Psal. 105. 4. and 81. 10. Esa. 55. 6. 1 Thess. 5. 17. Rom. 12. 12. promises, Mark. 7. 7. and 21. 28. Mark. 11. 24. Psa. 91. 15. Es. 65. 24. Ier. 29. 12. Esa. 49. 17. Iohn 16. 23. threatnings of the Lord, Zeph. 3. 12. Ezec. 22. 30. 31. Dan. 9. 13. 14. Matth. 26. 41. the examples of Christ himselfe, and all his Apostles, Luk. 3. 21. and 9. 18. 29. Acts 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2 Tim. 2. 19 22. our own necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psalm. 18. 6. Phil. 4. 6. and successe of prayer, Psa. 120. 1.

Psalme

Pſalm 3.4. Pſal. 32.5.6. are ſufficient motives and reaſons to induce us to the practiſe of this duty.

2. It is lawfull to uſe the vovce in prayer to quicken our dulneſſe, to inflame our devotion, prevent rovings, and to edifie our brethren, Zeph. 3.9. Pſal. 88.

Q. To whom muſt we pray?

Anſ. To 3 God *c* alone in the name 4 of Chriſt, *c* Ioh. 16.23. Col. 3.17.

Expoſ. 3. God onely is everywhere preſent, Iere. 23.23, 24. knoweth all hearts, 1 King. 8.39. Ier. 17.9. Pſal. 94 9. 10. heareth all prayers, Neh. 1.6. Pſa. 65.2. Pſal. 66.19.20. is moſt able to help, Pſal. 57.2. Eph. 3.20. prayer is a divine worſhip, Pſal. 50.15. and 44.20.21. a ſpirituall ſacrifice, Mal. 1.11. Pſalm. 141.2. Revel. 8.4. and 5.8. Exod. 22.20. and in God only we ought to believe, Ioh. 14.1. therefore he onely is to bee called upon, Rom. 10.13, 14. as the very Heathen ſaw by the light of nature, Ionah. 1.5.

4. To pray in the name of Chriſt, is not rudely and cuſtomarily to ſay theſe words, Through Ieſus Chriſt our Lord, &c. but in the confidence of the merits and

and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or have promise to speed, but in the name of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 Ioh. 2. 1. Rom. 8. 33. Heb. 7. 25. in Christ alone we have accesse to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediatour and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Revel. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Act. 10. 4. 13.

Q. *Ought we not in prayer to make particular confession of our sinnes?*

Ans. Yea so farre as we *d* can come to the knowledge of them, and this we must doe *e* with 4 griefe, 5 hatred, and 6 shame, freely *f* accusing and condemning our selves before God, with *g* broken and contrite hearts, *d* 1 Sam. 12. 19. Psal. 19. 13. *e* Neh. 8. 9. *f* Neh. 9. 33. *g* Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may

may be, particular, Pſal.102.4. eſpecially for the ſinnes which have made great breaches in the ſoule, Pſal.51.1,2,4. yea, ſinne ſhould be our chiefe ſorrow.

5. The ſoule ſhould abhorre ſinne, eſpecially for the loathſomneſſe of it, Pſal.97.10. Pſal.119.163. Iob 42.6. Amos 5.15. darkning Gods glory, Gen.39.9. breaking his Law, ſoiling all it toucheth, 2 Cor. 1.7. Iam.1.21. Hag.2.12.13.

6. God is infinite in Majeſty, Pſal.86.10. and of pure eyes, Hab. 1.23, a man therfore ſhould bluſh at the remembrance and confeſſion of ſinnes before God, Ezra.9.6. and Dan.9.7. ſeeing his face would be covered with ſhame, if a man ſhould know them.

Q. *What are the parts of prayer?*

Anſ. Petition and thankſgiving.

Q. *What is petition?*

Anſ. It is a Prayer, wherein we deſire the preventing *h* or *i* removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, *h* Eſay 37.20. Matth. 9.13. *i* Pſal.6.1,2,3,4.

Q. *How may we make our requeſts that we may be heard?*

A. With

Anſ. With *k* underſtanding *6 l* feeling *7* of our wants *m* 8, fervency, *n* 9 reverence, *o* hope to 10 ſpeed, and *p* love 11, *k* 1 Cor. 14.15. *l* Matth. 11.28. *m* Iam. 5.17. *n* Eccl. 5.2. *o* 1 Tim. 2.8. *p*. Mat. 6.14. Mar, 11.25.

Expoſ. 6. Blinde devotion is not pleaſing to God, Prov. 19.2. Acts 17.22. 23. 24. Ioh. 3.22. who requireth to be ſerved with the minde, Mat. 22. 37. Luke 10.27. We muſt therefore know the will of God, appearing by his commandements, promiſes, threatnings, and the approved practiſes of the Saints; that wee muſt deſire and pray for, and only ſo as we know Gods word doth warrant us, 1 Ioh. 5.14. Our words, matter, and meaning in prayer, are meet to be underſtood.

7. In prayer we ſhould feele ſinne as a burthen, Ier. 31.18. Eſay 63. 17. and be pinched with our want of grace, Pſalm. 51. 10.11, 12. Iam. 1.5. which ariſeth from a conſideration of Gods judgements due to ſinne, Ezra. 9.6,7. and of the neceſſity of ſaving grace, Luke 17.5. 2 Cor. 12.9.

8. As the things wee begge are more or leſſe excellent, and of fit uſe for us, ſo wee muſt be more or leſſe eager to obtaine

taine, Pſal. 51. 1, 2, 3, 9. and 80. 1, 2, 3, 4. which ariſeth from a conſideration of the neceſſity and excellency of what wee deſire, Pſal. 79. 8, 9. and 86. 1. Pſal. 102. 13, 14. as alſo from a burning zeale of Gods glory, and hearty love of our brethren, Eſa. 62. 1. Pſal. 122. 6, 7, 1. Oppoſite hereunto is hypocriſie and vaine babling, Mat. 6. 5, 6, 7.

9. Conſidering Gods excellent Majeſty, we may not raſhly conceive or utter any thing before him, but with reverence, Gen. 18. 27, 30, 32. which is an unfained abaſement of the minde proceeding from a conſideration of Gods divine Majeſty, and our own indignity, Luke 15. 21. Gen. 32. 10. Eſr. 9. 6. Heb. 12. 28.

10. Having a promiſe from God that hee will grant our requeſts, Pſalm. 34. 19. Eſ. 30. 19. and 58. 9. wee muſt believe his word; for he is true and faithfull, Heb. 11. 11. 2 Tim. 2. 23. If hope to ſpeed accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weak, feeble, and many times ſeemes to be overwhelmed in the godly, Pſalm. 13. 1, 2. and 31. 22. and 77. 7, 8. 9.

11. By

11. By love is meant, that we must forgive our enemies, and carry an hearty affection to the children of God, Eph. 4. 32. Col. 3. 12. 13.

Q. *What is thanksgiving?*

Ans. It is 12 a *q* prayer wherein we render *r* thanks to God for his generall goodnesse, and also particular *s* favours, *q* 1 Sam. 2. 1. *r* Psal. 136. 1. and *s* Psal. 103. 1. 2, 3, 4, 5.

Expos. 12. Motives to this duty there be many. It as an excellent, Psalm. 92. 1. ancient Iob 38, 7. spirituall duty, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. to be continued in Heaven when other duties cease, Rev. 19. 3, 4, 5. acceptable to God, 1 Thess. 5. 18. Psal. 147. 1. comely for the Saints, Psal. 33. 1. and 147. 1. practised by the Angels, Luk. 2. 13. setting on work all the graces of God in us, psal. 103. 1, 2, 3. the end of Gods benefits, Psalme 13. 6. & 118. 29. of our life, and all our services, Esa. 8. 19. and the ready way to obtaine what we stand in need of, Psal. 50. 23. The meanes of true thankfulnesse, are a due consideration of our own vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chon.

16.

16.16.17. Pſal. 103.1.2.3,&c. 1 Sam.25. 32. Gen.24. 27. Luke 7. 15. Rom.7.25. with a perſwaſion that God hath in love beſtowed them upon us, Pſalme 116. 12.14.

Q. *What things are required in Thankſgiving?*

Anſ. Love [t] to God and [u] joy in his mercy, a [x] deſire to draw others to obey and glorifie God, and, any [y] endeavour to proceed in godlineſſe our ſelves, [t] Pſalm. 18.1.2 [u] Pſal.126. 1.2.and 104.34. [x] Pſal. 34.11. & 66. 16. [y] Deut.6.10.11.1,2,1,3. 1 Sam.12.14.

Q. *What rule of direction is there, according to which wee ought to frame our prayer?*

Anſ. The generall Direction [1] is the word of God, the more eſpeciall is the Lords prayer [2]:

*Expoſ.*1. The Lords prayer is ſo a direction, that it may be lawfully, and laudably uſed as a Prayer, Matth.6.9. &c. Luke 11.2.&c. Num.6.23,24. Pſal.22.1. and 92.1. It is called the Lords prayer, becauſe the Lord Ieſus taught it to his Diſciples, Luke 11.12.

Q. *How many things are to be conſidered*

in the Lords prayer?

Anſ. Three, the Preface, the Prayer it ſelfe, and the Concluſion.

Q. *Which is the preface?*

Anſ. Our Father which art in heaven.

Q. *What learn you out of this preface?*

Anſ. That God is our [a] 2 Father by grace [b] and adoption, through Jeſus Chriſt, [c] glorious in Maieſty, & [d] infinite in power, that both [e] can and [f] hath promiſed to help us, *a* Eſay 63. 16. *b* Rom. 8.15.16. Gal.4.4.5. *c* Pſal.47.2. *d* Pſal.115 3. *e* Eph.3.20. *f* Pſal.50.15.

Expoſ. 2. There is no Chriſtian ſo poore, weak, or unworthy in his own eyes, but he is allowed to call God Father, Ier. 3.19.

Q. *What are you to conſider in the Lords Prayer it ſelfe?*

Anſ. Six Petitions, and a thankſgiving.

Q. *Which is the firſt petition?*

Anſ. Hallowed 3 be thy 4 Name.

Expoſ. 3. To hallow, is not here of unholy or prophane to make holy, 1 Cor.6. 10. 11. But to ſet apart to an holy uſe, Exod. 20. 8. or rather to acknowledge, confeſſe, and profeſſe holily the Name of

of God, Matth. 11.19. Levit.10. 3. 1 Pet. 3.15.

4. By Name, is meant God himſelfe, Pſal. 20.7. and 115.1. his titles, Exod. 3. 14.15. Pſal.83.18. properties, Exod.34.5. 6.7. ordinances, Pſal. 138. 2. and 1 Tim. 6.1. and works, Pſal. 19.1. judgements, Pſal.9.16. Eſ. 30. 27. mercies, Eſay 48.9. 10.11. Ezek. 28.26. or any thing whereby he makes himſelfe known, Exod. 20. 7.

Q. *What deſire you of God in t' is petition?*

Anſ. That Gods infinite excellency may be magnified *g* by us on earth, 5 in heart, 6 in word, and in 7 deed, *g* Pſal.40. 16.and 115.1.

*Expoſ.*5. By an inward and faithfull acknowledgement, with confidence, feare, love, hope, humility, patience, joy, and deſire of his preſence in heaven, Eſay 8. 13. 1 Pet.3.15. Rom.4.20. Phil. 1. 20,21, 22,23.

6. By ſpeaking good of Gods name to others, Pſal. 34. 3. Deut. 32. 3. Pſal. 105. 1. 3. and 145. 21.

7. By walking in holineſſe and righteouſneſſe before God, Mat. 5. 16. Ioh. 15.

8. 1 Pet. 2. 32. patiently submitting our selves unto his will, Iosh. 7. 19. constantly and undantedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our lives, if we have gone astray, Ier. 13. 16. Mal. 2. 2.

Q. Which is the second petition?

Ans. Thy 8 kingdome 9 come.

Expos. 8. Sathan hath his kingdome on earth, 2 Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaves, Epes. 2. 2. 2 Tim. 2. 26. living in ignorance, errour, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankind, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, Act 4. 12. In this world it is redeemed, called, sanctified, 1 Cor. 1. 30. after this life it is glorified, Matth. 25. 34. 2 Thess. 1. 10.

9. The government which Christ exerciseth over all men, and all other creatures, Ephes. 1. 21. 22. Heb. 1. 6, 7. is not here meant; but the speciall government which hee exerciseth over his Church, Eph. 5. 23. in this life, and the life to come,

Q. *What*

Q. What doe you deſire of God in this petition?

Anſ. That 10 Chriſt would *h* convert ſuch as be under the power of Sathan, *i* rule in the hearts of his choſen by his ſpirit here, and *k* perfect their ſalvation in heaven hereafter, *h* Cant. 8. 8. Act. 7. 60. *i* Eph. 3. 16, 17. *k* Phil. 1. 8, 9, 10, 11, 12.

Expoſ. 10. Particularly we deſire that God would ſend forth his Word, Matth. 9. 38. give it free paſſage, Epheſ. 6. 19. Rom. 15. 30, 31, 32. powerfully accompany it by his ſpirit, Deut. 33. 8, 10. 2 Cor. 10. 4, 5. to bring his choſen from the power of Sathan to God, Act. 26. 18. uphold ſuch as be converted, Pſalm. 51. 12. Ioh. 17. 15. ſtrengthen the weak, Cant. 1. 4 Luke 22. 31, 32. 2 Cor. 12. 8, 9. comfort the afflicted, Pſal. 51. 12. Cant. 1. 1. recall the wandring, Pſal. 119. 27. Luke 19. 10. and to make all grow in grace and knowledge, 2 Pet. 3. 18. Luk. 17. 5. and therefore that the ſame word may be continued, Gal. 2. 5. the Sacraments and diſcipline purely adminiſtred, 1 Cor. 11. 23, 24, &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. good Miniſters

and Magistrates preserved, Deut. 33. 11. 2 Thess. 3. 1, 2. Psal. 20. 1. prospered, Psal. 122. 6 7, 8. 1 Tim. 2. 2 and encreased, Luk. 10. 2. Es. 49. 23. catechizing more used, 1 Cor. 3. 2. Schooles for piety erected, and maintained, 2 King. 6. 1, 2. &c. Esay 62. 7. finally that Christ would come to judgement, Rev. 22. 20.

Q. *Which is the third petition?*

Ans. Thy 11 will 12 be 13 done in earth, as it is in 14 heaven.

Expos. 11. Man by nature doth the will of the flesh, and Satan, Eph. 2. 3. Ioh. 8. 44. but he ought to desire and doe, not his own will, Rom. 8. 6. Matth. 26. 39. but the will of God, Esa. 26. 8. Psal. 119. 5. 106.

12. The word of God revealed in the old & new Testament, is the will of God.

13. To doe Gods will, is to obey it: Exod. 24. 7.

14. In Heaven the Saints departed, and the Angels obey the Lord; Heb. 12. 23. Psalm. 103. 20. on earth men living are to be obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this petition?*

Ans.

Anſ. Than *l* whatſoever God willeth in his word, might be obeyed *m* chéefully, *n* ſpéedily, *o* faithfully, and conſtantly, by men on earth as *p* Angels in heaven, *l* Exod.19.8. Rom.12.2. *m* Pſal. 27.8. and 4.8. *n* Pſal.119.32.60. *o* Rev.2. 10. *p* Eſ.6.2.

Expoſ. 15. Wee particularly crave of God the knowledge of his will, Pſal. 119. 18, 33, 34. Col. 1. 9,10. ſuppreſſion of our own vile wills, Rom.7. 24. faith in Gods promiſe, Rom. 1.9,12. conſtancy & chearefulneſſe in our ſufferings, Col.1.9, 11. and inward deſire, care, and delight, Pſalm. 119. 36, 143.145. an endeavour, and ability to walk in holineſſe, Pſal.119. 112,167,168. Phil.4.13. In this life perfectly wee cannot doe the will of God, 2 Sam.12.9.and 13.39.and 24.10 2 Chr. 35.22. Luk.1.6.20. as the Angels doe: But wee muſt deſire, ſtrive after, and hope for perfection, Luke 13.24. Phil. 1.6. obeying with ſincerity, Gen.5.24. and 17.1. Mich.6.8. as the Angels doe, though not in the ſame degree, 1 Cor. 13.9,10.

Q. *Which is the fourth petition?*

Anſ. 16 Give us this [17 day 18 our

19 daily 20 bread.

Expoſ. 16. All both poore and rich muſt pray, Give us; becauſe we have nothing but Gods free gifts; 1 Cor. 4. 7. Iam. 1. 17. have title to nothing, but in Chriſt Ieſus, Heb. 1. 2. with Rom. 8. 32. can keep nothing but by the Lords licence, Iob 1. 12. neither can any thing proſper with us but by his bleſſing, Deut. 8. 16. Pro. 10. 22. Pſal. 127. 1 2. Hag. 1. 6. Eſa. 3.

17. Wee may provide for the time to come in a lawfull manner, when God gives opportunity, Eph. 4. 28. Gen. 41. 34. 35, &c. and 50. 20. 2 Cor. 12. 14. Act. 11. 28. But yet we muſt ever wait upon Gods providence, 1 Pet. 5. 7. Pſal. 55. 22. both when wee have the meanes, Prov. 3. 5, 6. and when we want them, Eſa. 28. 16. caſting off diſtruſt, exceſſive diſtracting, unprofitable, and needleſſe cares, Matth. 6. 25, &c. to the end.

18. Bread is ſaid to be Ours, when it is gotten by juſt and lawfull meanes, Ephe. 4. 28. in a good and honeſt calling, Gen. 3. 19. our perſons being accepted of God in Ieſus Chriſt, 1 Cor. 3. 22, 23. for that which wee ſo poſſeſſe, is given

us of God in love and mercy.

19. By daily bread is meant bread for the ſupply of our preſent neceſſity, or rather that which is fit for us, or agreeable to our preſent condition, Prov. 30.8,9.

20. By bread is not meant the bread of life which is Chriſt, Ioh.6.48. but all outward things. Prov.27.27. Ier.11.19. Prov. 39.14. for our neceſſity, and Chriſtian delight, Pſal. 104.15. Ioh.12.3.

Q. *What deſire you of God in this petition?*

Anſ. That 21 God would beſtow on us, all things neceſſary for this life, as food, maintenance, &c.

*Expoſ.*21. Here we pray for food, and rayment, Gen.28.20. ſleep, Pſa.3.5. and 4.8. fitting delights, Pſa.23.5. Pro.5.18,19. Gen.21.8. and 29.22. and for contentation with our eſtates, Heb. 13.5. 1 Tim. 6.6. though they be meane, Phil.4.12. 1 Tim.6.8. reſting on Gods providence, Prov.16.3. love of juſtice, Iob 29.14. faithfulneſſe and painfulneſſe in our callings, 2 Theſ.3.12. joy and thankfulneſſe, Deut.28.47. and 8.10,11. and Gods bleſſing upon them, Gen.24.12. Pſal.67. 1,6,7. and the ſanctification of whatſoe-

ver wee enjoy, 1 Tim. 4. 4. as also for peace, Psal. 122. 7. 8. protection by the Magistrate, 1 Tim. 2. 1, 2. seasonable weather, &c. 1 King. 8. 35, 36. Hosh. 2. 21. Deut. 28. 12. valiant souldiers, 2 Sam. 13. 8, 9, 10. to 39. learned and good Physitians, Col. 4. 14. and we pray against covetousnesse, Psa. 119. 36. distracting cares, Mat. 6. 34. distrust, Psal. 78. 22. discontent with our estate, 1 Tim. 6. 10. idlenesse, Matth. 20. 3. 6. oppression, injustice, carelesnesse, unjust warre, or whatsoever doth unlawfully hurt and impeach our outward prosperity.

Q. *Which is the fift petition?*

Ans. And 22 forgive us our 23 trespasses as we 24 forgive them 25 that trespasse against us.

Expos. 22. To forgive sinne is to cover it, put it away out of sight, and not to impute it, or call to a reckoning for it, Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts, Matth. 8. 25. because we are bound to make satisfaction for them, by suffering the just judgement of God, Luke 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another, Col. 1. 20.

24. Our

24. Our forgiving others is not a cauſe why God forgives us, Matth.18.32. 33.Col.3.13. 1 Ioh.4.10.11, but a ſigne whereby we are aſſured that God hath pardoned us, Matth.6.14.15. and 5.23,24. Matth.7.11.

25. The wrong that is done unto us (though not alwayes the damage) 2Chro. 19.6. 1 Tim.5.8.Eph.5.29. Exod. 22.1. 15. Act.16.37. comp. we ought to forgive, Matk.11.25. but the ſinne being the breach of the divine law, God onely can pardon, Pſal.51.1,4.

Q. *What deſire you of God in this petition?*

Anſ. That 26 God of his free [a] mercy in Jeſus Chriſt, would fully [b] pardon all our ſins, as [c] we doe pardon the wrongs and injuries wee receive from others

[a] Eſa.43.25. [b] Pſal.51.2. [c] Luk.11.4.

Expoſ. 26. In this petition we acknowledge our ſelves to be miſerable ſinners, Pſal.40.12.Pſal.25.11. Ezr.9.6. and that wee have no power to ſatisfie for ſinne, Pſal.49.7.8. Act.2.37.38. Ezec.16.4,5. and that God is patient, bearing with us ſo long, Lam.3.22. Pſal.145.8. Pſal.86. 5.15. and 103.8. and mercifull, not giving leave only, Dan.9.18.19. 2 Chro. 7.14.

7.14. but commanding also to pray for pardon, Hosh.14.1,2. whereby he gives hope of forgivenesse: and hence we are drawn to flee to the throne of grace, Psal. 86.15,16. Ioel 2.12,13. for the full forgivenesse both of guilt & punishment, Psa. 51.1,2. Every day we sin, Eccl.7.21. Iob 14.4. and therefore every day we must pray for pardon, Psal.55.17. and our faith is weak, Luke 24.21,22,23. Rom.14.1. we must pray daily, that we may have greater assurance of our salvation, Luke 17.5. 2 Sam.12.13. with Psal.51.1,2.

Q. *Which is the sixt petition?*

Ans. And 27 lead us not into temptation, but deliver 28 us from evill.

Expos. 27. Forgivenesse of sinnes, and grievous temptations are inseparable companions, Luke 21. 22,23,24,25,26. Act.9.17,23,24. Temptation is any tryall, whereby the heart is inticed to sinne by Sathan, the world, or the flesh, 1 Thes. 3.5. Iam.1.14. Matth.26.41. God is said to tempt his servants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to help; Deut.13.3. Deut.8.2. Gen.22.1. Psa.10.1. But this in respect of God is ever good,

Matth.

Matth.19.17. Hab.1.13. Iam.1.13. Sathan, the world, and the fleſh are ſaid to tempt, by inticing alwayes unto ſinne, Sathan by inward ſuggeſtions, 1 Chron. 21.1. Ioh.13.2. and outward objects, 2 Sam.11.2,3. Matth.4.3,4,8. The world by bad examples, Ier.44.17. or wicked perſwaſions; alluring or terrifying, Gen. 3.6. and 39.7. and Iob 2.9. 1 King.13.8. Matth.16.22. Act.21.12. The fleſh tempteth, when we are inticed of our own corruption, Obad.3. Iam.1.14. 1 Pet.2. 11. Temptation hath theſe degrees; ſuggeſtion, delight, conſent, and practiſe, Iam.1.14. To be led into temptation, is to be overcome of temptation; ſo that Sathan doth prevaile againſt us, and get the victory, Matth.26.41. 1 Chron.21.1. God is ſaid to lead into temptation, when in any tryall he doth forſake man, doth with-hold or with-draw from him his grace, ſuffer him to fall, 2 Chron.32. 31. harden his heart, Exod.7.3. and g ve him wholly up unto Sathans power, and the full ſway of his own corrupt heart, Rom.1.24,26,28.

28. To deliver is either to ſupport under, or elſe to protect and defend from evill

evill, 2 Cor. 1 .9. By evill the power and poyson of sinne, Sathan, and the world is understood, Matth. 5. 37.

Q. *What desire you of God in this petition?*

Ans. To be freed from 29 trials themselves, so far *d* as it will stand with Gods good pleasure, and allwayes from the evill thereof, *e* that we faint not under them, or be foyled by them, *d* Matth. 26. 39. *e* Rom. 8. 28. 1 Cor. 10. 13.

Expos. 29. Here we acknowledging the Lords power over our enemies that tempt us, Zach. 3. 2. Iude 9. and our own frailty, Psal. 103. 14, 15. withall bewayling our proneneſſe to evill and corruption, Rom. 7. 18, 24. we desire God to bridle Sathan, 2 Cor. 12. 7, 8. kill sinne, Psalm. 19. 13. support us by his grace, Ephes. 3. 16. 1 Thess. 3. 13. stirre us up to be watchfull in prayer, Ephes. 6. 18. give us hope, patience, consolation, Col. 1. 11. 2 Thess. 2. 17. and a good issue out of all tryals, Psal. 6. 4. that we neither presume, nor despaire, Prov. 30. 9. and free us from misery, so farre as may stand with his good pleasure.

Q. *Which is the Thanksgiving in the*

the Lords Prayer?

Anſ. **For thine is the 30 kingdom, the 31 power, and the 32 glory, for ever and ever.**

Expoſ. 30. God is the right owner, and ſupreame and abſolute Ruler over all things in heaven and earth, Gen. 14. 19. 1 Chro. 29. 11. Pſal. 24. 1, 2. all bleſſings therefore are to be craved at his hands, Pſal. 145. 14. 15, 16. for whither ſhould ſubjects flee, but to their King? Pſal. 70. 5. Pſal. 2. 9, 10, 11, 12.

31. God can give whatſoever we ſtand in need of, Matth. 7 7. and 8. 2. ſtrengthen us againſt any ſinne, 2 Tim. 4. 18. Iude 24. and unto any duty, Heb. 13. 21. and we have no ſtrength but from him, 1 Chro. 29. 15, 16. 2 Cor. 3. 5. therefore we muſt call upon him alone.

32. God ought to be glorified by us in all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Pſal. 79. 11. Pſal. 50. 15. and 30. 11, 12. and for his glory will not deny them any thing that ſhall be good, Matth. 7. 11. Luke 11. 13.

Q. *Doe not theſe words contain a reaſon alſo, why we beg the former bleſſings at the hands of God?*

Anſ.

Anſ. Yes, for ſeeing the kingdome, power, and glory are the Lords, we ſhould call upon him in all our neceſſities, 1 Chro.29.11.13.

Q. *Which is the Concluſion of the Lords Prayer?*

Anſ. Amen, which is a witneſſing of our faith, and deſire of the things prayed for, Ier.11.5.

Q. *What doth* Amen 33. *ſignifie?*

Anſ. So it is, or, ſo be it, 1King.1.36. Ier.28.6. and 1.15.

*Expoſ.*33. *Amen*, is ſometimes a title of Chriſt, Rev.3.14. becauſe of his faithfulneſſe and truth in performing all promiſes, 2 Cor.1.20. In the beginning of ſentences, it is an earneſt aſſeveration, Ioh.6.26. Matth.24.47. Luk.12.44. But when it is added in the end of bleſſings, prayers, or imprecations, it implyeth both a deſire of the things ſo to be, and confidence that ſo it ſhall be, Numb.5.22. Deut.27.15. 1 Cor.14.16. Chriſt teaching us to end our prayers with *Amen*, doth thereby admoniſh us, both to deſire grace of God, and to believe that God preſently heareth, and will certainly in due time grant our requeſts; 1 Cor.

14.

14. 16. ſo that coldneſſe, doubting, diſtruſt are to be ſtriven againſt, 1Tim.2.8. Iames 1.6.

Q. *What muſt we doe after wee have prayed?*

Anſ. Obſerve how 34 wee *f* ſpeed, and what anſwer we receive, *f* Pſal.3.4. and 85.8.

*Expoſ.*34. Here wee muſt know, that God doth heare and grant our requeſts, when yet hee doth deferre to give us the ſenſe thereof, Eſay 64.24. 2 Sam. 12.13. with Pſal.51.1,2. Dan.9.22,23. and 10. 12, 13. Alſo he doth not alway give the particular thing we aske, but what hee knows beſt for us, Rom. 1.10. 2 Cor. 12.7,8 9. Heb.5.7. Further we muſt take heed that we limit not the Lord to our own time, Eſay 28.16. nor yet receive Sathans anſwer for the Lords: Sathans anſwer is either contrary to the word of truth; or if he ſpeak the truth, it is to a wrong end, *viz.* deſpaire, or prophaneneſſe. Laſtly, obſerve that we ſpeed well, when God giveth us the ſame thing that we crave, being good, Lam. 3. 57. Gen. 30.19,22. and 20,17. Pſal.21.2.4. Exod. 17.11. Ioſh. 10. 13. or another as fit, or more

more fit for us, Gen. 17. 18, 19. Mark. 14. 35. with Heb. 5. 7. or more patience and ſtrength to wayt, 2 Cor. 12. 7, 8, 9. Pſal. 40. 1.

Q. *What benefit ſhall we gaine hereby?*

Anſ. It will ſtirre up the 35 heart to *g* thankfulnes, remove *h* 36 dulneſſe and 37 negligence, ſtrengthen 38 our *i* faith, and inflame 39 our hearts with *k* zeale, ioy, and love, *g* Pſal. 31. 21. 22. *h* Pſal. 88. 13. and 4. 1. 2. *i* Pſal. 4. 3. Pſal. 116. 1. *k* Pſal. 28. 6, 7.

Expoſ. 35. The hearing of our holy prayers is a pledge of Gods love, and a ſweet and comfortable teſtimony of his mercy, Pſalm. 31. 21. 22. provoking the heart chearfully to praiſe, Pſal. 30. 8, 10, 11, 12.

36. When God anſwereth our prayers, the light of his countenance ſhineth upon us, and this reviveth the dull ſpirits, Pſal. 116. 6. 7, 9. 2 Sam. 7. 27.

37. Experience of good received from God, and begged in prayer, doth quicken us thereunto, Pſalm. 68. 6, 7. and 116. 1, 2.

38. God is unchangeable, ſo that former mercies given, doe aſſure us of future

ture bleſſing, Pſalme 62. 5, 6.

39. Though our hearts are cold by nature, yet the ſight of Gods love doth move us effectually to love the Lord againe, Pſal. 145. 18, 19, 20, 21.

Q. *What muſt we doe if God anſwer us not the firſt or ſecond time?*

Anſ. Examine 40 how we *l* pray, and *m* continue 41 fervent therein, waiting *n* upon the Lord untill we ſpeed, *l* Iam. 4. 3. *m* Luk. 18. 1. *n* Hab. 2. 3. Pſal. 5. 3.

Expoſ. 40. Sometimes wee aſk and receive not becauſe we aſk amiſſe; ignorantly, raſhly, coldly, with wearineſſe, diſtruſtfully, and without love, Iob 27. 9. Proverbs 21. 13. aſking either things not good, Matth. 20. 21, 22. Luke 9. 54. 55. or not fit for them for whom we pray; or to a wrong end. But here obſerve, that they pray well that take notice of their wants in Prayers: Pſal. 31. 22. and ſometimes the childe of God prayeth beſt when he knoweth not that he prayeth at all, Rom. 8. 26. Alſo God ſometimes giveth us what we pray for, when we pray but coldly, Mark. 9. 22. 24, 25. that he might encourage us to pray; and denies us ſometimes when wee pray fervently

vently, that we might not trust to our prayers, Psal. 22. 2.

41. God for a time may deny what we ask, Psalm. 6. 3. and 13. 1. that he may exercise our humility in regard of our wants, Lam. 2. 44. Iud. 10. 13, 14. our faith and patience in waiting, Matth. 15. 22. 23, 24, 26, 27, 28. and try our obedience, whether we will in conscience obey, though we want the comfort promised, Psal. 44. 17, 18, 19. 26. Moreover, he deferreth to help for a season, to quicken us to prayer, make us know our selves, carefully preserve his graces when once wee have them, and doe us good in the later end, Iud. 20. 26. we should not then be faint-hearted, but hold out unto the end, being supported with faith, hope, and love, Psal. 40. 1. and 37. 7.

Q. *Who ought to pray?*

Ans. Though God require it *o* of all men upon earth, yet it more specially belongeth to the members of *p* the Church militant, *o* Matth. 7. 7, 8. Psal. 14. 2. *p* Ioh. 16. 23, 26.

Q. *Who can or may pray with hope to speed?*

Ans. Only they *q* that 14 depart from iniqui-

iniquity, 9 Pſalm. 66. 18.

Expoſ. 42. Such only as feele the burden of ſinne, and have a deſire to be eaſed, are called to come unto Chriſt; and have a promiſe to finde good ſucceſſe, Eſ. 55.1. Matthew 11. 28. Others doe but mock God; Pſal. 78.34,35, 36. neither can they pray with the graces required as faith, reverence, fervency, love, &c. ſo long as they love wickedneſſe, Zach. 12. 10. 2 Tim. 2.19. Prayer is not a work of nature, but of the ſpirit of ſanctification; Rom.8.15,26. Gal.4. 4, 5. and he cannot fulfill the luſts of the fleſh, that hath the ſpirit of grace dwelling in him, Gal. 5. 16. ſo that the prayers of the wicked are an abomination to the Lord, Prov. 15.8. Ioh.9.31. Eſay 58. 7, 8, 9. Ezek.17. 18. Our departing from ſinne is at the firſt very rude and imperfect, Ioh. 21.15. 1 Pet.2.1. we muſt pray daily to be renewed, Col. 1. 9. Phil.1. 9, 10, 11; 1 Theſ, 3.13.

Q. *For whom muſt we pray?*

Anſ. For 43 all *r* ſorts of men now living, or that ſhall live *s* hereafter, but 44 not for the *t* dead, *r* 1 Tim.2.1. *s* Ioh.17. 20. *t* Luk. 16.24,25.

Expos. 43. The Commandement of God, Iames 5.16. Ephes. 6. 18. Col. 4.3. Romans 15.30. our love to our Brother, who is of our flesh, and may appertaine to the Kingdome of grace, Rom. 10.1. 2 Ioh. 5.16. doth require that we pray for all sorts of men living, both private, Iam. 5. 14. 1 Sam. 12.25. and publick persons, 1 Kings 1.36.37. Esa. 6.10. friend, Iob 42. 8.10. and foe, Psalm. 35.13. neare in bloud, Num. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28.3. 1 Chro. 29.19. and stranger, Col. 1. 9. weak or strong Christians, 1 Thes. 5.14. Col. 4.12. 2 Cor. 1.11. Heb. 13.18, 19. such as stand 2 Thes. 3.5. or be gone astray, Cant. 8.8. Exod. 32, 31, 32. Rom. 10.1. All need the prayers one of another, Iames 5. 16. Sathan seeks to molest and trouble all men, Luke 22.31. Iob 1.9.10. Eph. 6.12. 1 Pet. 5.8. the fall of any man is a dishonour to God, Rom. 2. 23, 24. a sinners conversion brings glory to his Name, Apoc. 16.9. Mal. 2.1, 2. the prayer of the weakest Christian is availeable with God, Psalm. 65. 2. and 145.18. Psalm. 102.17. at least it shall return into his own bosome, Psal. 53. 13. Ezek. 14. 14. it is a

speciall

ſpeciall act of love, Matth. 5. 44. a meane to reconcile our enemies unto us, Rom. 12. 20. or to prevent danger or hurt, that otherwiſe we might receive from him, Pſal. 109. 4.

44. Prayers cannot availe the dead, Rev. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. neither can a Prayer for them be a work of faith: for commandement to doe it, promiſe of good to come by it, or approved example to warrant it in Scripture, there is not any; Superſtition did firſt hatch theſe prayers, and ſuperſtition now is the foundation of them. Love is the pretence which the ignorant ſort make to defend them, but indeed they are vaine, ignorant, raſh, and uncharitable.

Q. *May men content themſelves to pray in private only, or only in publick.*

Anſ. No: but 45 they muſt *u* uſe both publike and *w* private 46 prayer, *u* Acts 2. *w* Luke 11. 1.

Expoſ. 45. Publick prayer is that which is uſed in the publick meetings and aſſembles of Gods ſervants. This is a principall part of Gods worſhip, Acts 3. 1. acceptable unto his Majeſty, becauſe we acknowledge him openly to be

the giver of every good gift, and speak of his free favour, to the praise of his grace, Psal. 22. 25. and 40. 10. ever used in the house of God, Matthew 21. 12. sanctifying every other duty, 1 Tim. 4. 5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psalm. 27. 4. Matthew 18. 20. Also hereby we are quickned to pray more fervently, Zachary 8. 20, 21, 22. doe testifie our faith, hope, thankfulnesse; professe our selves to be the servants of Christ, and stirre up others by our example, Psalm. 95. 6. and 96. 1. 2, 7, 8. And it is much to our comfort, that what we ask, is approved and sought with common consent; publique service being of more worth than private, as a society exceedeth the worthinesse of one man, Psal. 29. 9. and 87. 2. and 35. 18. and 111. 1.

46. Private prayer is that which is performed in a family, or by one alone, Zach. 12. 12, 13, 14. in the family prayer is necessary, God by his commandement binding Parents and Masters to see it performed, Iosh. 24. 15. Gen. 18. 18. the faithfull have followed the Lords direction

rection herein, Iob 1. 5. hereby the affaires of the whole family are sanctified, 1 Chro. 16. 43. Psal. 127. 1. 1 Tim. 4. 5. and God will poure downe a blessing upon that family, that joyntly seeketh his favour by hearty supplication, Act. 1. 14, 15. and 12. 5, 6. Alone wee must pray, Genes. 24. 63. and 32. 9. 10. Luke 11. 1. Matth. 6. 6. that we may be more fit to joyne with others to our edification, and have comfort when we are alone, Psal. 30. 10, 11, 12. Also we have private sins to confesse, wants to bewaile, crosses under which we should be humbled, Psal. 6. 2, 3, 6, 7. Matth. 14. 31. and favours for which we should be thankfull, Lam. 3. 23 Psalm. 71. 23, 24. and 66. 19, 20.

Q. *What other meanes hath the Lord appointed to encrease faith?*

Ans. The due *x* administration, and receiving of the 1 Sacraments, *x* Gen. 17. 9. 10, 11, Rom. 4. 11.

Expos. 1. The word Sacrament did in ancient times signifie an oath, whereby souldiers bound themselves to be true to their Captaine, and the Generall in like manner did binde himselfe to the

ſouldiers; but now it is uſed to ſignifie the ſeales of the covenant, whereby the Lord doth binde himſelfe in Chriſt Ieſus to be mercifull to us, and we binde our ſelves to be true unto Chriſt. The Sacraments are ſpeciall meanes to confirme faith, becauſe Chriſt is after a ſpeciall manner repreſented and offered unto all, and effectually beſtowed upon every worthy Communicant.

Q. *Who ought to adminiſter the Sacraments?*

Anſ. Only they that 1 are 2 lawfully called thereunto by the Church, 1 Heb. 5. 4.

Expoſ. 2. Such are lawfully called to adminiſter the Sacraments, who being furniſhed with gifts of knowledge, and holineſſe, are ſet apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. 1 Tim. 3. 2, 4, 5, 6, 7. Tit. 1. 7, 8, 9. Matth. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. *What is a Sacrament?*

Anſ. A 3 ſeale of 1 the covenant 4 of grace, 1 Rom. 4. 11.

Expoſ. 3. Sacraments are appointed, not only to help the underſtanding, and the

the memory, but also to perswade, and assure the heart that Christ is ours.

4. That covenant is sealed in the Sacrament, which God of his meere grace, and favour, made with us in Iesus Christ, being miserable sinners, Gen. 17.7,9,10, 11,&c.

Q. *In what words is this covenant expressed in Scripture?*

Ans. I will be 5 thy ꝛ God, and thou shalt be my people, ꝛ Ier. 31.33.

Expos. 5. In this covenant God doth promise to be our Saviour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things upon us, and protect us from all evill, Gen. 17. 1,2. Lev. 26.11.12. 2 Cor. 6.16,17,18. Heb. 8. 10,11,12. we promise to chuse God to be our God trust in him, love, and feare him, and walk in obedience before him, Exod. 15.2. and 20.19. and 24.3.7.

Q. *What are the parts of a Sacrament?*

Ans. Two: an 6 outward visible sign, sanctified to 7 represent and seale another thing to the minde and heart; and an inward 8 grace, which is the thing signified.

Expos.

Expos.6. Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen.9.11,12,13,14,15,16,17. Esa. 38.7,8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11.13. and not by man upon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth upon the soule, Genes. 17. 7. Matthew 26.28.

Q. *Who is the Author of the Sacraments?*

Ans. The Lord 4 only 9 who made the covenant, 4 Esa.7.14. and 38.7.

Expos.9. God is the only Law-giver of his Church, Iam. 4.12. Matth. 23.8.10. Act.3.22. to teach it by word and signe. And as to forgive sinnes, and receive unto grace is proper to the Lord alone, Mich.7. 18. Hos.14.1,2. so it is his peculiar to institute a sign and seale for the confirmation thereof.

Q. *How*

Q. *How many Sacraments be there?*

Ans. In the 10 New Testament only two, *b* Baptisme, and the Lords *c* Supper, *b* Joh. 1. 26. *c* Luk. 22. 19. 20.

Expos. 10. In the old Testament the Iewes had many Sacraments, some ordinary, Gen. 17. 9. 11, 12, &c. Exod. 12. 1, 2, 3, &c. some extraordinary, 1 Cor. 10. 1, 2, 3, 5. but the New Testament hath onely two. For there be no more Sacraments of the New Testament, than Christ did institute, and receive before his death, because it was necessary, that he should receive both, to sanctifie them in his own person, and to seale that communion which is between him and us. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God, or consist not of an outward visible signe, and inward grace: the covenant of grace is not sealed in any of them. These Sacraments of the New-Testament are perpetuall, and never to bee abrogated, Heb. 8. 13.

Q. *What is Baptisme?*

A. A 12 Sacrament *e* of our ingrafting into

into Christ, communion with him, and entrance into the Church, *e* Matth. 28. 19. Acts 8. 31.

Expos. 12. The seed of Abraham, Gal. 3. 7. or children of Christian Parents are within the covenant, are Christians, and members of the Church, 1 Cor. 7. 14. Rom. 11. 16. Baptisme therefore doth not make them Christian soules, but doth solemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ have with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it, 1 Pet. 3. 21.

Q. *What is the outward signe?*

Ans. Water *f* wherewith the party baptized is *g* washed, by dipping or sprinkling, *h* into the 12 Name of the Father, Sonne, and holy Ghost, *f* Acts 10. 47. *g* Matth. 3. 6, 11, 13, 16. Acts 16. 15. *h* Matth. 28. 19.

Expos. 12. To be baptized into the Name of the Father, Sonne, and holy Ghost, is to be consecrated unto the worship and service of the Father, Sonne, and holy Ghost.

Q. *What*

Q. *What is the inward grace or thing ſignified?*

Anſ. Forgiveneſſe *i* of 13 ſinnes, and *k* ſanctification, *i* Mark. 1. 4. Acts 2, 38. *k* Tit. 3. 5.

Expoſ. 13. Water in Baptiſme doth ſignifie both Chriſts Bloud, by which all our ſinnes are waſhed away, and Chriſts Spirit, by which we are regenerated, Rom. 6. 3. Matth. 3. 11. Iohn 1. 26. Col. 2. 12. Wherefore the inward grace in Baptiſme, is the pardon of our ſinnes, and renewing of our nature, Tit. 3. 5.

Q. *To what condition doth the party baptized binde himſelf?*

Anſ. To beleeve *d* in 14 Chriſt, and *e* to forſake his ſins, *d* Act. 8. 37. *e* Mat. 3. 12.

Expoſ. 14. Gods promiſe to us, and our promiſe to God, implyed in the covenant, is ſealed in Baptiſme, Acts 16. 14, 15, 31, 32, 33. ſo that we bind our ſelves thereby to the performance of our duty. Infants baptized have not the uſe of reaſon, much leſſe faith to believe; but yet as they be in the covenant, ſo they oblige themſelves to beleeve in Chriſt, and depart from iniquity; which they are bound to performe, when they come

to

to yeares of discretion, Acts 2.39. with 1 Cor. 6.17,18.

Q. *How oft ought a man to be baptized?*

Ans. It is enough 15 once to be *f* baptized: for baptisme is a pledge of our *g* new birth, *f* Act.7.8. *g* Tit.3.5.

Expos. 15. Wee never read that Christ or his Apostles did administer Baptisme more than once to one man. And Circumcision, the seale of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was only once applyed by Gods appointment, Gen. 17.23, 24, &c.

Q. *Who ought to be baptized?*

Ans. Infidels *h* converted to 16 the faith, and 17 Infants *i* of one, or both christian 18 Parents, *h* Acts 8.12. *i* Acts 2.39. 1 Cor.7.14.

Expos. 16. All they who be within the covenant, and such only are to be received into Baptisme.

17. Infants of Christian Parents are within the covenant, to them appertaineth the promise of forgivenesse of sinnes, and the Kingdome of God. Also circumcision amongst the Iews, which answereth to our Baptisme, was administred to Infants,

ſants, Gen. 17. 12. and 21. 1. 4. Luk. 1. 59. and 2. 21. And when *the faithfull* which the Scripture ſaith, *were converted with their whole houſhold, and baptized*, it may probably bee thought, there were ſome children amongſt them of thoſe houſholds, who were not excluded, Acts 16. 14. 15.

18. Though we acknowledge ſuch only to be ſincere Chriſtians, who ſerve God with upright hearts, Rom. 21. 28, 29. yet thoſe are not denied to be Chriſtians, who make ſo much as a generall profeſſion of Chriſt, Act. 11. 26. 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. *What is the Lords Supper?*

Anſ. A [b] Sacrament of our continuance and growth in Chriſt, [k] 1 Cor. 10. 16.

Expoſ. 1. Chriſt is given to be ſpirituall nouriſhment unto the Soule, that we might grow and encreaſe in him, Iohn 6. 33. 48, 50, 51, 52, 54. 56. as plants are not only grafted, but doe grow in the ſtock: and this is ſealed in this Sacrament.

Q. *Who is the author of this Sacrament?*

Anſ. The Lord [l] Jeſus [a] in the ſame night

night 3 that he was betrayed, *l* 1 Cor. 11. 23. 24.

Expos. 2. Christ who is the Lord and head of his Church, Act. 10. 36. Eph. 1. 22. Col. 1. 18. having authority to institute Sacraments, Math. 28. 18, 19. and power effectually to performe whatsoever is signified and sealed therein, Ioh. 1. 4. Eph. 5. 1. 4. did in his own person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest work of love that ever was, having his thoughts wholly bent to procure the eternall good of his Elect; then did he out of his infinite love, even in the same night that he was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the testament, ought to goe before the death of the testator. This should stirre us up with care and reverence to receive this pledge of Christs love, and to come unto it as unto a spirituall feast, being perswaded that Christ will respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. What is the outward sign?

Ans. Bread and wine, with the acti-

ons

ons pertaining to them, as 5 breaking, giving, receiving, eating, and drinking, in Matth. 26. 26, 27, 28.

Expos. 4. Besides that Bread and Wine are most usuall, fit, and necessary nourishment, Psal. 104. 15. they doe of all others best serve to expresse the body and blood of Christ, Ioh. 6. 33. Leavened or unleavened bread are of free use, Acts 20. 7. Matth. 26. 17, 26. but it is expedient, that it be bread that hath substance in it. The use of the Wafer-cake is justly blamed as superstitious, by our Church. And because the Sacrament is a spirituall feast; therefore the finest bread, and pure Wine is of most laudable use. Out of niggardlinesse to mix water with wine, savoureth of an ill minde, Malac. 1. 7, 8. Christ being not only the true, but the sufficient nourishment of the soule, intending to give us a full meale, appointed both bread and wine, and that severally to be used in the Lords Supper, 1 Cor. 11. 23, 24. So that it is sacriledge to deliver this Sacrament in one kinde only, and presumption not to administer them severally, seeing Christ intended to set forth his violent death, wherein his

body and blood were ſeparated.

5. The bread is to be broken according to the example of Chriſt, and his Apoſtles; becauſe this Sacrament was appointed ſpecially to repreſent the death and paſſion of our Saviour Chriſt, in which his body was crucified, and his blood ſhed, Matth. 26.26,27,28. Acts 20.7.

Q. *What is the inward grace?*

Anſ. **Chriſt** *n* **with all** *6* **the benefits of** *7* **his death and paſſion,** *n* 1 Corinth. 11.24.

Expoſ. 6. Not only Chriſt his benefits, but even Chriſt himſelfe is offered unto us; for wee cannot be partakers of the benefits of Chriſt, unleſſe wee be united unto him, Ioh 15.2. Eph. 4.16. Col. 2.19. Chriſt is truly and ſpiritually preſent in the Sacrament, exhibited to the faith of every worthy receiver, but not corporally united to the bread and wine in reſpect of place, Acts 3.21. with Matthew 28.6. Ioh. 16.18.

7. The Bread ſignifies the body of Chriſt, the Wine betokeneth his blood; the breaking of the Bread ſetteth forth the crucifying of Chriſt, &c.

Q. *What is the duty of the Miniſter in the*

the adminiſtration of the Sacrament?

Anſ. To consecrate 8 it by 9 declaring the inſtitution thereof, & 10 prayer joyned with thanksgiving 11: as alſo to break the bread, and afterwards to deliver the bread and wine to the people of God, o 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark. 14. 22. Luk. 22. 19.

8. To conſecrate, is to ſet apart the bread & wine unto an holy uſe, 1 Tim. 4. 5. Exod. 13. 2. and 22. 29.

9. If Chriſt had not inſtituted this uſe of bread and wine, it could never have had the being, efficacy, and vertue of a Sacrament; therefore the inſtitution ought to be declared.

10. God is ever ready preſt to beſtow a bleſſing upon his ordinances, Mal. 3. 10. Pſal. 81. 13. but yet looketh to be ſought unto, Ioh. 4. 10. Act. 6. 2, 4. and 4. 31. therefore the Miniſter muſt crave Gods bleſſing to ſanctifie the bread and wine to their right ends.

11. The work of our Redemption being lively ſet forth in this Sacrament; praiſe to God for that benefit ought not to bee omitted; Rev. 5. 9. Pſal. 203. 4. Rev. 1. 5, 6. Zach. 9. 9.

Q. *What is hereby signified?*

Ans. The action of God the Father, offering Christ to all, and bestowing him *p* effectally upon the worthy receiver, *p* 1 Cor. 10. 16.

Q. *What is the duty of the receivers?*

An. To *q* receive the 12 bread and wine delivered, and to 13 eat and drink thereof, *q* Matth. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos. 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemely to have the bread put, or the wine poured into the mouth, Matth. 26. 26. 1 Cor. 14. 40.

13. Eating importeth more than to suffer a thing to melt in the mouth; for common bread fit for nourishment, which should be used, should by chewing, &c. be prepared for the stomack.

Q. *What is signified hereby?*

Ans. Our *r* receiving and feeding upon Christ by faith, *r* 1 Cor. 10. 16.

Q. *It is sufficient to receive this Sacrament once?*

Ans. No: but *s* we must receive it 14 often, *s* Act. 2. 42. and 20. 7.

Expos. 14. Christs commandement,

1 Cor.

1 Cor. 11. 26. the Apoſtles practice, Acts 20. 7. our own neceſſity, weakneſſe of faith, 1 Sam. 27. 1. Mark. 16. 14. dulneſſe of underſtanding, Ioh. 20. 9. Mark. 8. 17. 18. forgetfulneſſe, Luk. 24. 9. and ſpirituall wants and decayes in grace, Matth. 24. 12. Rev. 2. 4. and 3. 2. doe require that we receive this Sacrament often, Rev. 3. 2, 3. We muſt receive it as often as it is adminiſtred in that Congregation where we live, unleſſe we be juſtly hindered; or companies in great Pariſhes bee ſorted for ſeverall dayes, becauſe they cannot communicate all at once, Numb. 9. 13. 2 Chro. 30. 12. Act. 2 42. Matth. 22. 5, 6. 1 Cor. 10. 16.

Q. *For what end and uſe ought we to receive this Sacrament?*

Anſ. To confirme our 15 faith, communion with Chriſt, and all ſaving graces in us; to keep 16 in [u] remembrance the Lords death untill hee come againe, and to teſtifie [w] our love one unto another, [t] 1 Cor. 10. 16. [u] 1 Cor. 11. 24, 26. [w] 1 Cor. 12. 13.

Expoſ. 15. The encreaſe of faith, and of communion with Chriſt, inferre, neceſſarily an encreaſe of all graces, which ſpring

thence as from the root, Ioh.15.4. Eph.2. 21,22.Ioh.7.37.

16. This ſtirreth up a more ſerious thinking on Chriſts love and goodneſſe in his death, and ſo preſerves the ſame more truly in memory. And by eating this bread, and drinking this wine, men doe profeſſe & after a ſort preach unto others, unto the worlds end, the myſtery of the Goſpel; the ſumme and ſubſtance whereof conſiſteth in the death of Ieſus Chriſt, and the fruits that flow there-from, ſhadowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

Anſ. Unworthy x receivers 17 are guilty of the 18 body and blood of the Lord and doe eat and drink iudgement to themſelves, x 1 Cor.11.27.29.

Expoſ. 17. Unworthy receivers are ſuch who eat and drink unworthily, that is, who receive the bread and wine without due reverence and reſpect to the myſtery contained in them, 1 Sam.6.19.2 Sam.6.6. 2 Chro. 30.20. or to the holy ends why they were ordained, or to the perſon by whoſe authority they were appointed, 1 Sam.2.29. with Rev.3.4.Luk.3.8.

18. To

18. To be guilty of the body and blood of the Lord, is to offer a ſpeciall wrong and injury to the perſon of Chriſt, and his ſufferings, and in a ſpeciall manner to ſinne againſt the work of our redemption, which is fully ſet forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

Anſ. Such as know their 19 miſery by ſinne, the remedy thereof in Chriſt, and *y* the 20 doctrine of the Sacrament, with all earneſtly *z* longing 21 to be ſatisfied with the bread of life, *y* Matth. 11.28. *z* Exod. 12.26,27. Rev. 22.17.

Expoſ. 19. Chriſts death is ſignified by the Sacrament, and Chriſt with all the benefits of his death and paſſion is offered herein: unleſſe we know Chriſt, our miſery without him, and the exceeding benefits of his death, we can never deſire, Ioh. 4.10. or rejoyce in thankſgiving for that mercy, Rom. 7.25. Eph. 2.1.4. & 5.8. 1 Tim. 1.13,14.

20. This Sacraments is a ſign and ſeale: therefore before wee can uſe it well, or prepare to receive, or examine our ſelves how we receive, 1 Cor. 11.28. we

must have understanding, Exod. 12.26.27. Iosh.4.6. 2 Chron.30.22.

21. The thirsty, who are ever lowly, are the only welcome guests unto the Lords table, Ioh.7.37. Rev.22.17. This desire is stirred up in us, by a consideration of the necessity of the Sacrament, our own want thereof, Matth.9.12. the benefits bestowed therein, Psal.63.1,2,3. Prov.4.7. and the helps we have thereby to quicken and confirme our faith.

Q. *What else is required in them that come to this Table?*

Ans Renewed 22 hatred of all *b* sin, an hearty endeavour *c* to overcome naturall passions, and an utter and well advised *d* forsaking of grosse sinne; willingnesse to *e* be strengthened in 23 faith, *f* a longing desire for 24 the good of our brethren. *b* Luk.3.12,13. *c* Matth.18.3. *d* Luke 14.28,29,&c. *e* Matth.5.6. *f* Mark.11.25. Matth.5.23,24.

*Expos.*22. He that loves sinne, cannot truly thirst after Christ, Matth.11.28, beleeve in God, Mark.1.15. Acts 15.9. 1 Ioh.3.3. 1 Cor.15.17. or have communion with him, 2 Cor.6.14. Psal.5.4. Amos 3.3. 1 Ioh.1.6. Sinne is of a soyling

ling nature, and doth defile Gods ordinances unto us, Tit. 1. 15. Hag. 2. 13. 14. Heb. 10. 22. Numb. 9. 6. 2 Chro. 23. 19. It ſufficeth not that we hate all ſinne, but this muſt be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12, 13, 14. to ſee more throughly the vileneſſe and multitude of our particular ſins, Rev. 3. 2, 3. Ier. 3. 13. purge the heart of them, by judging and condemning, Iam. 4. 8, 9, &c. and quicken the loathing of them in the heart, ſo that the very thought of them may be bitter, Ier. 31. 19. 2 Tim. 1. 6.

23. We ſhould deſire to have our faith encreaſed before we come to the Lords Table: for faith was required of ſuch who did deſire to be baptized, Act. 8. 37. and 16. 33, 34. It is the eye by which we diſcerne, 2 Cor. 3. 18. Ioh. 3. 14, 15. and 8. 56. and the hand by which we receive Chriſt, Iohn 1. 12. and 6. 35. making this feaſt of the Lord exceeding ſweet, Pſal. 119. 103.

24. When we come to the Lords Table, wee profeſſe our ſelves to be children of the ſame Father, 2 Cor. 6. 18. the redeemed of the ſame Lord, 1 Cor. 8. 6.

ſuch

such as be guided by the same spirit, 1 Cor. 12.13. ruled by the same word, fed at the same table, 1 Cor. 16.17. members of the same body, Eph. 4.4.5,6. and heires of the same Kingdome, Rom. 8.14.17. should we not then heartily desire the good of one another, both in soule and body? Eph. 4.3. 1 Pet. 3.8.

Q. *What if a man finde himselfe weak in faith, and full of doubting?*

Ans. He must bewaile *g* his 25 unbelief, pray for faith, seek to have his doubts resolved, and so receive to be further strengthened 26 in *h* beleeving, *g* Marke 9.24. *h* Iudges 6.37,38. Exod. 12. 1,2, 3.4.

Expos. 25. Unbeliefe hinders the sweetnesse of the Lords ordinances, Ioh. 6.54. 63,64. godly sorrow for it quickens a desire, and makes way for the encrease of faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.

26. The weak were admitted by Christ unto this Table, Ma. 26.26. with 26.56. Mark. 16.14. Acts 1.6. The Sacrament was ordained not onely for the strong

ſtrong man, but even for babes in Chriſt, that they might wax ſtronger, Rom.4. 11. 1 Cor.3.2,3. they may therefore approach unto this banquet, being invited by the Maſter of the feaſt, Prov.9.6. Mat. 22.9. Luk.14.21,23.

Q. *How ought a mans heart to be affected in receiving the Sacrament?*

An. With *i* reverence, *k* joy, and 27 comfort, *l* meditating on the outward ſignes, and what they ſignifie; the dainties prepared, and love of him that prepared them; our communion with Chriſt, his graces, and faithfull people, whereby the heart is *m* ſtirred up to thankſgiving, *i* Exod.3 5. Gen. 28. 17. *k* Deut.16.15. *l* 1 Cor.11.25. *m* 1 King.8.66.

*Expoſ.*27. From that which we noted before touching the actions of the Miniſter and the people, in the delivery and receiving of this Sacrament, wee may learne how we ought to behave our ſelves in this holy buſineſſe. Exerciſe the eye in ſeeing the elements, and the actions belonging thereunto, Exod. 24. 8. the eare in hearing the myſteries explained, the hand in receiving the elements, and the taſte in feeling the comfort of them.

Exerciſe

Exercise also the minde in meditating and remembring of Christs sufferings, and the love of God, not only giving his Sonne to die for us, Iohn 3.16. but offering and sealing unto us our redemption thereby; and stirre up the heart to receive Christ, Esa.64.7. and mourne for sinne, Zach.12.10. desire Gods favour, rejoyce in his love. Nehem.8.10. stand in awe before him, Psal.5.7. fearing after an holy manner, lest by any unruly affections, or unfitting gesture, we shew the least want of due esteeme, and joy in his presence, Psal.2.11. and 4.4. 1 Cor.11.10. and 14.40.

Q. *What must we doe after we have received?*

Ans. We must 28 endeavour to finde an encrease of faith, love, and all saving graces, abounding more and more in well-doing, Proverb. 4.18. Ezek. 47.12.

Expos. 28. The receiving of the Lords Supper is a renewing of our Covenant with God, Exod. 13.9. Genes. 17.11. 2 Chro. 30.29. therein we feed spiritually upon Christ, 1 Cor.10.16. are refreshed by him, and by faith draw vertue from him;

him, Rom.8.2. Phil.4.13. therefore after we have received, we muſt grow more in grace and knowledge. If we ſpeed not well after wee have received, commonly our want of preparation was the cauſe thereof, or defects willingly admitted in the act of receiving, 2 Chron. 30.19.20. Iudg.10.14.15. But care muſt be taken, that out of diſlike of our ſelves, wee doe not diſlike, or deny that meaſure of grace, which the Lord beſtoweth upon us; neither muſt we bee over haſty: the Lord doth not alwayes poure his gifts upon us, the ſame day that we come unto him in his holy ordinances, Pſal.97.11. Cant.3.4. and 5.6.

Q. *What order hath the Lord left in his Church to keep his ordinances from contempt?*

Anſ. The unruly 29 ſhould 30 be o admoniſhed, the 31 obſtinate p Excommunicated, 32 and the penitent after their fall 33 reſtored and q comforted, o 1 Theſ.5.14. p 1 Cor.5.4.q 2 Cor.2.6,7.

Expoſ. 29. They are unruly, who are inordinate, live diſſolutely, and ſuch who are known by ſpeech, geſtures, and deeds, not to walk according to the rule

rule of the word; or buſie-bodies, vaine-boaſters; idle, &c. 2 Theſ. 3. 11, 12. or be fallen into any outward ſinne, 1 Cor. 6. 9.

30. Such perſons being members of the Church, 1 Cor. 5. 11. 12. ſhould bee reprehended for their ſinne, certainly known both to be ſinne, and to be committed by them, Lev. 19. 17. Admonition muſt be performed with meekneſſe. and diſcretion, Gal. 6. 1, 2. 2 Tim. 2. 25. ſometimes alſo with zeale and ſeverity, 1 Cor. 4. 21. Gal. 3. 1. fitted to the perſon ſinning, the ſinne committed, and the manner of doing, Numb. 12. 9. 10, 14. If the ſinne be private, known to few, the admonition muſt be private, Matth. 18. 15. Luke 17. 3. if known to part of the Church, admonition muſt be before them that know it: if known to the whole Church, the admonition muſt be publick, 1 Tim. 5. 20. unleſſe it be known by their fault, that have publiſhed it without cauſe. But alwayes reſpect is to be had to the condition of the party offending, 1 Theſ. 5. 14. and that muſt be done, which tends moſt to the edification of the Church, 1 Cor. 14. 26. If admonition

nition at the firſt prevaile not, then it is to be doubled, untill either the offender be reformed, or decline his obſtinacy, Tit. 2. 10, 11.

31. Such are to be held obſtinate who deſpiſe the Churches admonition, and will by no meanes be reclaimed from their ſinne, notwithſtanding the long ſuffering, which the Church hath uſed towards them, Matth. 18. 17. Tit. 2. 10, 11. 2 Tim. 2. 25.

32. To be Excommunicated, is to be debarred from the publick ordinances of God, and ſociety of the faithfull, both publick and private, 1 Cor. 5. 3. 11, 12. 1 Tim. 1. 20. 2 Theſ. 3. 6. 14. ſo farre as neceſſity will permit, either in reſpect of their generall, or particular calling, 1 Cor. 7. 20. and 7. 10, 11. 12. with Epheſ. 5. 31. The end of theſe cenſures is the humbling and reforming of the ſinner; 1 Cor. 5. 5. 2 Theſ. 3. 14. the terrifying of others; Tim. 5. 10. and keeping the ordinances of God in reverence, 1 Cor. 5, 6, 7.

33. The cenſures of the Church are medicines to cure, not poiſons to deſtroy, inflicted for to humble, and bring into the

the right way ſuch as have gone aſtray, when a ſinner doth truly lament the evill of his life, and is unfainedly ſorrowfull, he is to be received againe into the boſome of the Church, and comforted, leſt Sathan by his deviees ſhould bring him to deſpaire, 2 Cor. 2. 10, 11. 1 Theſ. 5.14.

Q. *Beſides the fore-named meanes, are there not ſome other profitable for the encreaſe of faith?*

Anſ. Yes: *r* reading 1 or 2 hearing the Scriptures read in *s* publick and *t* in 3 private, 4 meditation *u*, and *w* conference 5, *r* Rev. 1. 3. *s* Act. 13. 15. *t* Act. 8. 28. *u* Luk. 2. 51. *w* Heb. 3. 13.

Expoſ. 1. The reading, or hearing of the Scripture read, doth furniſh the mind more with knowledge, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 10, 20. and work upon the affections, Deut. 17. 18, 19. 2 King. 22. 11. 19. Pſal. 119. 93. eſpecially if we apply the commandements for our direction, the threatnings to feare us from ſinne, or to humble us for it, 2 Chro 34. 19. 27. and the promiſes for our comfort and incouragement.

2. As God requires that the Scriptures ſhould

ſhould be read in publike, 1 Theſ. 5, 27. Col. 4. 16. ſo thereby he hath promſed, that his people may learne to feare him, Deut. 31. 12, 13.

3. Private reading maketh the publick Miniſtery more profitable, Acts 8. 30, 31. enableth us better to judge of the Doctrines taught, Acts 17. 11. thereby we are better fitted for the combate, 1 Tim. 4. 13, 15. and many evils are prevented, Eſa. 8. 19 20. Pſal. 119. 9. Iob 22. 1.

4. Meditation is availeable for the getting of grounded and ſetled knowledge, 2 Tim. 2. 7. Pſal. 119. 99. and the encreaſe thereof, 1 Tim. 4. 13, 15. it ſtrengtheneth memory, 119. 15, 16. enlargeth our delight in good, Pſal. 104. 34. Pſal. 119. 16. diſcovereth corruption, purgeth the heart of idle and unprofitable wandrings, addeth life and ſtrength to holy duties, Gen. 24. 63. Pſal. 143. 5, 6. and hereby we grow more inwardly acquainted with God, Pſal. 77. 10, 11, 22. this duty muſt be practiſed every day more or leſſe, Pſal. 119. 97.

5. All ſuch who with wiſdome, Prov. 10. 32. and 15. 22. Pſal. 37. 30. reverence, 1 Pet. 4. 11. love, the ſpirit of meekneſſe

and gentleneſſe, Tit. 3.2. Col. 4.6. Phil. 2.2,3. and a deſire of reaping good, doe conferre religiouſly, ſhall prevent rotten ſpeeches, Epheſ. 4. 29. hardneſſe of heart, Heb. 3. 13. and much evill; Eccl. 5. 2. ſhall encreaſe in knowledge, Prov. 1.5. be reſolved of their doubts, Col. 3. 16. 1 Theſ. 5. 11. Iob 16.4,5. armed againſt falling, Acts 11.23. Iudg. 2. Prov. 18.8. and quickned from their dulneſſe, Heb. 10.33. This will kindle deſire of more fellowſhip with Chriſt, Cant. 5. 16. and ſweeten the communion of Saints, Rom. 1.11,12. 1 Theſ. 3.2. Rom. 15.32,24. v. Theſe duties muſt carefully be practiſed of every man, as hee hath opportunity and meanes, Matthew 25.27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinary meanes, whereby faith is encreaſed: be there not alſo ſome extraordinary meanes?*

Anſ. Yes: and theſe be holy *x* faſting, holy *y* feaſting and religious *z* bowes, *x* Luke 5.35. *y* Eſt. 9.17. *z* Pſal. 50.14.

6. By extraordinary duties are meant ſuch, which be of more ſeldome and rare practiſe, though they muſt be uſed oft, as God giveth occaſion, and when hee

calleth

calleth thereunto.

Q. *What is an holy faſt?*

Anſ. A religious a 7 abſtinence from all b the labours of our calling, and c 8 comforts of this life, ſo far as comlineſſe and neceſſity will permit, that we might be more ſeriouſly d humbled 9 before God, and more fervent in prayer, a Heſt. 4.16. b Lev. 23.28. c Exod. 33.5. d Dan. 9.9.11. Lev. 23.27.

Expoſ. 7. A faſt is to be kept as a Sabbath unto God, Lev. 23.28. Eſa. 58.13, 14. And therefore as upon the Sabbath, ſuch buſineſſes of this life muſt bee avoided, that agree not with the Sabbath.

8. By the comforts of this life, we are to underſtand meat, drink, and apparell; recreation, and all other delights, Dan. 10.3. 1 Cor. 7.5.

9. With faſting muſt be joyned a ſerious meditation of our ſinnes, Ezr. 9.4,6. Neh. 1.6.7. Gods judgements, Neh. 9.35. 36,37. and our ſpeciall wants, Dan. 9.11. 18. The perſon meet for this exerciſe muſt be no novice in Religion Luke 5.36, 37. Matth. 9.15, 16. A faſt is either of one alone, 2 Sam. 12.16. or of the whole

family, Zac. 12.12. or of a particular congregation, or of the whole Church in generall, Iudg. 20.26.

Q. *When ought we to fast?*

Ans. When we feele or *e* feare some grievous 10 calamity upon us, or hanging over 11 our heads; want some speciall 12 blessing, are pressed with some speciall sinne, or goe about some weighty *f* matter, *e* Hest. 4.16. Est. 8.21. *f* Act. 13.2.

Expos. 10. As sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather, &c. Ezek. 14.21. with Esa. 22.12, 13.

11. These judgements hang over our heads, which our sinnes, and the sinnes of the land have deserved, and cry for, Amos 8.5,8. Iam. 5.4. Genes. 18.20. and which God hath threatned by his word and ministry, Zeph. 1.3,4,5. with Zach. 1.6. Lam. 1.13,14.20. with 2.17. and hath inflicted formerly upon like transgressors, Ier. 7.12. Amos 6.2,3.

12. Notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdome will see them want some speciall good thing, that they may seek him more earnestly in the use of the duty

of

of faſting, Iudg. 20.28.

Q. What is an holy feaſt?

A. An 13 extraordinary *g* thankſgiving for ſome notable deliverance, out of ſome deſperate danger; teſtified 14 with feaſting before God, with ioy and gladneſſe, ſending preſents to our friends, and *h* portions to the needy, *g* 1 Chron. 16.8. and 29.10, 11. *h* Neh. 8.19. Heſt. 9.22.

Expoſ. 13. In a day of extraordinary thankſgiving there ſhould be a ſerious remembrance of Gods benefits, Pſal. 116. 6. and 103.2. whereby we ſhould bee ſtirred up after a fervent manner to yeeld praiſe to the Lord, Pſal. 34.3. and 35.27. Exod. 15.2. and rejoyce before him heartily. Deut. 12. 12. tying our ſelves unto him by renewing our Covenant, Ioh. 2.9. Deut. 29. 3, 10, 11, 12, 13. 2 Chron. 15. 11, 12. and learne to be more confident in him, having experience of his great goodneſſe, Pſalme 3. 5, 6. and 52. 9.

14. On the day of thankſgiving wee may have a more liberall uſe of Gods creatures, both in meat and apparell, than is ordinary, Neh. 8. 10. Heſt. 9.22.

But this must be used in moderation and sobriety, that men may bee better fitted for the exercises of Religion, 1 King.8.65. This Exercise, if it be publick, must be joyned with the preaching of the word; if private, with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. *What is a religious vow?*

Ans. A solemne 14 promise unto God, made by a 15 fit person of some 16 lawfull thing, which 17 is in his choyce, to testifie his love and 18 thankfulnesse, 1 Deut.23.21,22. Prov.20.25.

15. Such persons are fit to vow, who have knowledge, judgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same, Eccl.5.2.

16. A man may not vow an unlawfull, vile or superstitious thing; Deut.23.18. for we are obliged to avoyd all evill, yea all appearance of evill, 1 Thess.5.22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept, Iudg.11.30,31.

17. What we are not able to performe either by reason of the common frailty,

of

of all men, Eccl.5.5, with 1 Cor.7.7. or of our subjection unto others, we may not vow, as the wife, child, servant, may not vow, without the liberty of their superiours, Num.10.3,4,6,7,8,12. That thing is not to be held in our free choyce which we are necessarily bound unto before our vow, Lev.27.26. Deut.23.22,23. But yet to quicken and stirre us up the better to the performance of our duty, it is lawfull to renew the covenant and vow, which we made unto the Lord in Baptism, Psal. 119. 106. To God vowes were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving, Psal.65.1. and 66. 13.14. and 116. 14. Iohn 2.9.

18. Vowes should be performed speedily, Eccl.5.5. Deut.23.23. Psal.76.11. If we vow rashly, the rashnes is to be repented of, the vow otherwise lawfull is to be performed; but a vow should not in any wise be the bond of iniquity, Matth. 15.5.6. 1 Sam.25.22.39. Acts 23.21.

Q. *Can faith being wrought and confirmed in us be fruitlesse and unprofitable?*

Ans. No: 19 for it *k* worketh by love, *k* Gal.5.6.

Expos. 19. By faith we are knit unto Christ, Rom. 11. 19, 20. Ephes. 3. 17. and cannot be utterly fruitlesse, Iohn 15. 5. seing wee receive the sap of grace from him, Ioh. 1. 16. Col. 1. 19.

Q. *What is the principall work of faith?*

Ans. It 20 purifieth / the heart, / Acts 15. 9.

Expos. 20. To purifie the heart is to abate and crucifie the power of sinne in the believers, and by little and little to renew them in holinesse and righteousnesse, Gal. 5. 24. and 6. 14. The spirit of God is the author of Sanctification, Ioh. 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed, Col. 2. 12.

Q. *What followeth thereupon?*

Ans. A fighting 21 and combating against sinne and corruption, Gal. 5. 17.

Expos. 21. Those that are sanctified, are sanctified in every part, Col. 2. 11. 1 Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Prov. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25. whence followeth

a ſpirituall combate, not of the minde with the will, or the will with the affections only, Numb. 22.34. nor of divers deſires only, in reſpect of ſundry and different conſiderations; but of the part regenerate with the part unregenerate, Gal.5.17. as of the minde regenerate with the minde unregenerate, and ſo of the will, &c. This combate is continuall, againſt the firſt motions of ſinne, not only againſt outward groſſe evill, Rom. 8.13. Eph.4.22. Rom.6.17. The effect hereof is, that a man ſanctified cannot doe what hee would, Gal. 5.17. ſometimes he is grievouſly foiled by the fleſh, Matth. 26.40, 41. but in the end the ſpirit ſhall get the victory, 1 Iohn 4. 4. and 5.4. Rom.8.2. Rev.2.26.

Q. *What elſe?*

Anſ. A renouncing of *l* all evill in 22 affection, and of 23 groſſe *m* ſinne in life and converſation, *l* Act. 2.38. *m* Act.19.18, 19.

Expoſ. 22. A pure heart can no more delight in evill, than a cleane fountaine can ſend forth corrupt waters, Pſal. 24 4. Eſa.32.6,8. Prov.12.5. therefore a purged heart muſt renounce all evill, Ezek. 36. 26.

26. 27. Ier. 32. 39. 40.

23. The will is the commander of the outward man, 2 Cor. 8. 11. if it be turned unto God, the conversation must needs be reformed, Ier. 3. 14. 17. 1 Sam. 12. 20. 21. 1 King. 8. 48. 49.

Q. *what is a third thing that followeth hence?*

Ans. Love *n* and 24 delight in that which is good, joyned with a sincere 25 desire, purpose, and *o* endeavour daily to amend whatsoever is amisse, and to *p* lead a life according 26 to the law of God, *n* Psal. 119. 97. *o* Phil. 3. 13. 14. Acts 11. 23. *p* Psal. 11. 6.

Expos. 24. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, Ezek. 36. 27. Ezek. 11. 19. 20. Rom. 6. 19. Psal. 86. 11.

25. The true beleever hath laid aside the practise and desire of all sinne, Psal. 119. 113, 128, 163. not onely out of a fore-sight of the ill consequences, and fearefull evils that may fall, 1 King. 8. 47. Ezek. 18. 28. Luk. 15. 17. but even out of love to the chiefest good, and all goodnesse,

goodneſſe, 2 Cor. 5. 14. and that with a true purpoſe, Pſal. 119. 106. Act. 11. 23. and well adviſed deliberation: Ruth. 1. 16. therefore hee is willing to eſpie out, and reforme whatſoever is out of order, Pſalme 119. 59. But note here, that all have not the like meaſure of grace, Rom. 12. 3. neither can with like victory overcome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The ſtrong ſhould not wax proud, Rom. 11. 20. Galat. 6. 1. Rom. 14. 3. nor the weak be diſmayed overmuch, Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe ſee that many wayes they are bound to obey, Pſal. 100. 2. 3. and 86. 13. 1 Cor. 6. 19. 20. 1 Pet. 1. 17, 18. and alſo that it is a bleſſed thing to beare the yoke, Matt. 11. 29. 1 Iohn 5. 3. Pſal. 65. 4. and 119. 14. Gal. 6. 16. and ſo they reſolve to deny their own will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1 Pet. 4. 2. 3.

Q. *Wherein is the ſumme of the Law contained?*

Anſ. In the 9 ten 1 Commandements, 9 Deut. 10. 4. and 4. 13.

Expoſ. 1. Theſe tenne Commande-

ments

ments are an abridgement of the whole Law, the full expoſition whereof is to be found in the books of the Prophets, and Apoſtles, and holy men, who wrote by inſpiration of the Spirit, Exod. 34. 27. 1 King. 8. 9. Matth. 22. 40. for the right undrſtanding of the tenne Commandements, called the Decalogue, obſerve theſe rules.

1. The Law is ſpirituall, binding the ſoule and conſcience to entire obedience, Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precept is to be drawn from the maine ſcope and end thereof, Matth. 5. 33, 34, 35. 36, 37.

3. The Commandement which forbiddeth a ſinne, commandeth the contrary duty; and the commandement which requireth a duty, forbiddeth the contrary ſinne, Pſal. 34. 12, 14. Eſa. 1. 16, 17. Mar. 3. 4.

4. Under one vice expreſſely forbidden, all of the ſame kind, and that neceſſarily depend thereon, as alſo the leaſt cauſe, occaſion, or inticement thereunto, are likewiſe forbidden, Matth. 5. 21. 22.

17.

17. 18. 1 Iohn 3. 15.

5. Vnder one duty expreſſed, all of the like nature are comprehended, as all meanes, effects, and whatſoever is neceſſarily required for the performance of that duty: and therefore in divers, yea, in all the commandements one and the ſame duty may in divers reſpects be commanded, and one and the ſame ſinne may be forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the woman underſtand that the precept concerneth her.

7. Where the duty of one man ſtanding in relation to another is taught, there is taught alſo the duty of all that ſtand in the like relation one unto another; as when the duty of one inferiour towards his ſuperiour is taught, there is taught the generall duty which all ſuperiours owe to thoſe that be under them, which inferiours owe to them that be over them, and which equals owe one to another.

Q. *How are they divided?*

Ans. Into two 2 Tables, Deut. 5. 22. and 10. 1, 2.

Expoſ.

Expos. 2. From the Commandements, as they are set down we may observe. 1. That the Law is most perfectly wise, just, equall, and strictly binding the consciences of all men without exception and that continually, Deut. 4.5 &c. Psal. 19.7. &c.

2. For order of doctrine there is a perfect distinction of one commandement from another: but as touching practise they are so nearly knit together, that no one can be perfectly obeyed, unlesse all be obeyed, and he that breaketh one commandement, transgresseth the whole law, Deut. 27.26. Gal. 3.10. Iam. 2. 10. 11.

3. The love of God is the ground of our love to our neighbour, 1 Iohn 4.20. and 51.2.

4. Our love to our neighbour is a testimony of our love to God, Rom. 13.8, 9, 10.

5. Such as bee truly religious must have respect unto all Gods commandements, Psal. 119.6.

6. The duties of the first Table are most excellent; and the breaches thereof more grievous than of the second, if equall

equall proportion be observed, and comparison bee made, 1 Sam. 2.25. Esa. 7. 13.

7. If two Commandements cannot bee performed at once, the lesser must give place to the greater: so the love of God must bee preferred before the love of our neighbour, and morall duties before outward circumstances, Hos. 6. 6. Matth. 12. 4.

8. The Law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Iesus Christ, Matth. 16. 17, 18, 19. Exod. 19. 6, 7, 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetuall, to bee practised when the Lord giveth opportunity, and calleth thereunto.

Q. *Which are the Commandements of the first Table?*

Ans. The foure first, and they teach us the duty which we owe unto God immediatly.

Q. *Which are the Commandements of the*

the second Table?

Ans. The six last, which instruct us in our duty towards our neighbour, Ephes. 6. 2.

Q. *Which is the first Commandement?*

Ans. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. *What is the generall dutie required in this Commandement?*

Ans. That in 3 mind, will, affection and the effects of these, we take the true God in Christ to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89 6. 7, &c. and 9. 1. Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2 Chron. 20. 20. Psal. 27. 1. 3. and 37. 5. love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. feare, reverence, Psal. 2. 10, 11. and 4. 4. 1 Pet. 1. 17. Matth. 10. 28. Ier. 10. 6, 7. and 5. 22. Levit. 19. 14. Psal. 130. 3. Rev. 15. 3, 4. hope, Lam. 3. 24. 26. Rom. 15. 13. Ierem. 17. 13. humility, 1 Pet. 5. 6. Mic. 6. 8. Gen. 32, 10. patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Iob 1. 21. Ier. 14. 22. ioy, Psal. 33. 1. zeale, or fervour

of

of will, Gal.4.18. deſire of Gods preſence in heaven, Phil.1.23. 2Tim.4.8. Rev.22. 17,20. invocation, Pſal. 32. 6. and 65.2. Phil 45.6. thankfulneſſe, Pſal.75.1. and 56.12,13. ſwearing by God alone, Deut. 10.20. adoration, Deut. 6.13. and 10.20. Matth.4.10. and profeſſion of his name, 1 Pet.3.15. Matth.13.32.Dan.3.17. and 6.11. Rom.10.10.

Q. *What is the generall ſinne here forbidden?*

Anſ. All 4 failing to give God that aforeſaid honour, which is due unto him: or elſe in 5 whole, or in part giving it to any other.

Expoſ. 4. The ſinnes forbidden are Atheiſme, Pſal. 14.1. Tit.1.16. Exod.5.2. ignorance, Ier.4.22. and 9.3. Pſal.14.3. error concerning God, Rom.1.23. Ioh.5. 23. infidelity, diſtruſt, Heb. 10. 38. Iſa. 7.9. Ier.17.5,6. preſumption, Matth. 4. 7. 1 Cor.10.6.10. Num.15.30.31. want of love, 1 Cor. 16.22. of feare or reverence, Pſal. 36. 1. Deut.28.58,59. prophaneſſe, Rom.1.30. 2 Pet.3.4.5. Prov. 1.22. deſpaire, Geneſ.4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadneſſe and hardneſſe of heart, Rom.2.5. Luk.2.34.

and unthankfulneſſe, Rom. 1. 21.

5. Alſo pride, Acts 12.23. Dan.4.26. 27. Luke 18.14. confidence in wit, wealth, friends, wicked devices, Ier.17.5,6. and 49.16. 2 Chro.16.12. carnall love, Mat. 10.37. Ioh.12.43. 2 Tim. 3. 2. feare of man more than of God, Rev.21.8. Mat. 10,28. Ier.10.2. baſe delights that draw the heart from the fountaine of goodneſſe, Mat.24.37. Luk.21.34. and 14. 18, &c. Invocation of wood, ſtone, or Saints departed, Dan.3.2.&c. Eſa.63.16. ſacrificing to our nets, Hab.1. 16. or bleſſing an Idol, Eſa.66.3. 1 Sam.31.9.Pſal.106.28. dedicating holy dayes to the honour of Saints, Exod.32.6. or to the Croſſe; profeſſing homage or obedience to the Pope, 1 Cor.7. 23. repreſenting God by an Image, Deut. 4. 12, 15. Eſa. 40. 18. ſociety of marriage with idolaters of this kind, Deut.7. 1. Exod.34.12,16. 2 Chro. 21.6. ſeeking to wizards for help, Levit. 20. 6. 1 Sam. 28. 11, &c. and aſcribing any thing, whether it be property, work, or glory that belongeth to the Lord alone, to any creature, or thing, though we acknowledge it to be no god, Epheſ. 5.5.Phil.3.14.Exod.32.8.Rom.1.23,25.

1 Cor.

1 Cor. 10. 20.

Q. *Which is the ſecond Commandement?*

Anſ. Thou ſhalt not make to thy ſelfe any graven Image, &c.

Q. *What is the generall duty which this Commandement requireth?*

Anſ. That we doe worſhip the true God purely, according to his will.

Expoſ. 6. The particular duties of this precept compriſed under that generall, are, hearing and reading the Word, and prayer, either publike or private, Matth. 28. 19, 20. Deut. 32. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1 Tim. 2. 1. adminiſtration of the Sacraments, Matth. 3. 1, 6. and 26. 26, &c. and diſcipline, Matth. 18. 15. &c. 2 Cor. 2. 6. 2 Theſ. 3 15. meditation, Pſal. 1. 2. and 37. 31. and 77. 15. conference, Deut. 6 7. Mal. 3. 16. faſting, Luke 5. 35. Acts 13. 2. and feaſting, Eſth. 9. 17. with all meanes and furtherance thereof. All which muſt be approved, exerciſed, maintained, and performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4. 2. and 12. 32. Acts 17. 29. Eſay 40. 18. 22, &c.

Q. What is the generall sinne forbidden?

Ans. All 7 omission of Gods true worship when it is required, and all false worship, either invented by others, or taken up of our own heads.

Expos. 7. The omission of any of the former particular duties required, as of hearing, &c. Luk. 14. 19. Esa. 64. 7. is here forbidden. As also carnall imiginations in Gods worship, Act. 17. 29. liking and approbation of our own inventions, Numb. 15. 39. making images for a religious use, Levit. 19. 4. and 26. 1. worshipping God in, at, or before an image, 1 King. 19. 18. 2 King. 18. 1. adding to, or detracting from, or changing any thing of the word of God, instituting false Sacraments or offices in Gods Church, Deut. 4. 2. & 12. 32. 1 King. 12. 31. 32. will-worship, grounded only upon good intent or custome; Matth. 15. 9. Col. 2. 18. 10. as Popish fastings, going on pilgrimage, vowes of poverty, single life, or any superstitious or vaine thing: tying Gods presence to time or place, Numb. 23. 28. 29. 1 Sam. 4. 4, 7. 2 Sam. 15. 25. Iob 4. 20. praying upon beads, maintaining of any idolatrous customes, as fit and de-

cent

cent to adorne and beautifie the worſhip of God, Deut. 12. 30. Eſa. 30. 22. ſociety with falſe worſhippers of God in marriage, Deut. 7. 3, 4. Exod. 23. 32, 33. and making leagues of amity with them, 2 Chron. 19. 1. 2.

Q. *What is the third Commandement?*

Anſ. Thou ſhalt not take the Name of the Lord thy God in vaine, &c.

Q. *What is the generall duty required in this Commandement?*

Anſ. That wee ſhould 8 uſe the titles, properties, works, and ordinances of the Lord with knowledge, faith, reverence, joy, and ſincerity, in thought, word, and converſation.

Expoſ. 8. The ſpeciall duties of this precept are, reverent meditation of Gods titles, properties, and Word, Pſalm. 8. 1, &c. Pſalm. 1. 2. and diligent obſervation of his works, both of creation, and providence, mercy and judgement, Pſal. 104. 24. and 107. 43. Hearing the word, and calling upon Gods name, with deſire, Pſalm. 42. 1. care, diligence, Eccleſ. 4. 17. Iob 5. 27. conſtancy, Pſalm. 122. 2 zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. joy, Matth. 13. 44. and humi-

lity, Esa. 66. 2. and 57. 15. Receiving the Sacrament with due preparation and right affection, 1 Cor. 11. 21, 28. Num. 9. 6. &c. making confession of our sinnes with grief, Ezr. 9. Dan. 9. broken-heartednesse, Psal. 51. 17. and purpose of amendment, Iob 39. 37, 38. Speaking of Gods Word and works with sincerity, feare, and reverence, upon just occasions, Psalm. 119. 46. Deut. 28. 58. Swearing by the Name of God in truth, judgement, and equity, being lawfully called thereunto, Ier. 4. 2. using apparrell, meat, drink, sleep, recreation, &c. after a sanctified manner, with prayer moderation, and to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31. and with an outward profession of Religion, joyning an unblameable conversation, Phil. 1. 27. 1 Pet. 3. 1, 2. Tit. 2. 10. Matthew 5. 16.

Q. *What is the generall sin forbidden?*

Ans. Omitting the duty here required, using his Name when we ought not, or otherwise than we should.

Q. *When is the Name of God taken otherwise than it should?*

Ans. When it is used ignorantly, superstitiously,

ſtitiouſly, without faith raſhly, not to a right end, hypocritically, falſely, againſt conſcience, and when men name themſelves Chriſtians, but live ſcandalouſly.

Expoſ. 9. The ſpeciall ſinnes forbidden are omiſſion or neglect to know, Pſal. 92. 5. 6. &c. obſerve, Zeph. 3. 5. meditate, or make uſe of the titles, properties, ordinances, or works of God, Matth. 13. 19. and 7. 26, &c. and 10. And alſo light, unreverent, vaine, falſe, ſuperſtitious, or wicked thinking thereof, Mal. 2. 17. Pſal. 50. 21. praying without underſtanding, 1 Cor. 14. 15. deſire or care to ſpeed, Matth. 6. 7. or faith in Gods promiſes, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Acts 28. 21. 22. receiving the Sacrament ignorantly, for cuſtome, without holy preparation, and affection required, 1 Cor. 11. 17, &c. Swearing vainely Ier. 5. 7. Matth. 5. 34. raſhly, 2 Sam. 19. 7. Eccl. 9. 2. falſly, Zach. 5. 3. Ier. 5. 2. and wicked blaſphemy againſt God, Levit. 24. 11. 2 Kings 19. 22. curſing and banning, 1 Sam. 17. 43. abuſing the creatures in exceſſe, Amos 6. 1, &c. or ſu-

perstition, Col.2.20,21. Gen.32.32. making a sport of sinne, Prov.14,9. Ier.11, 15. and living scandalously in the profession of Religion, 2 Sam.12.14.

Q. *Which is the fourth Commandement?*

Ans. Remember the Sabbath day, &c.

Q. *What is the generall duty here required?*

Ans. That the whole 11 Sabbath or Lords day be set apart from all common use, as holy to the Lord, both publikely and privately in the practice of the duties of necessity, holinesse, and mercie.

Expos. 11. In this Commandement it is enjoyned, that wee finish all our worldly businesse in six dayes, Deut.5.23. and that wee rise betimes in the morning upon the Sabbath, Mark. 1. 35. compared with vers. 38.39. Exod.32.5,6. Psal. 92.2. and prepare our selves for the publike Congregation, by prayer, meditation, thanksgiving, and examination of our hearts, Eccles.4.17. Psal.93.5. 2 Tim. 2. 19. going about the works of mercy, and instant necessity with heavenly minds, Matth.12.1,&c. Luk.13.15. It

is

is alſo required that wee joyne with the people of God in the publike Congregation, hearing the word read and preached, calling upon Gods Name, receiving the Sacraments, prayſing God for his mercies, ſinging of Pſalmes, 2 Kings 4.23. Act.13.14,15,44. and 15. 21. and 16.13. and 17. 2. and 20.7. In which exerciſes wee muſt be all the while attentive, Act.16.14. reverent, Eſay 66.2. and eager to get good, Pſal. 42.1,2. not departing till the bleſſing be pronounced, Ezek 46.1,2,10. Act.10.33. 1 Cor.14. 16. After the whole day is to bee ſpent with delight and cheerefulneſſe, in religious meditation, reading and conference, and works of neceſſity and mercy, Eſa. 58.13,14. Acts17.11. Pſal. 1.2. Luke 24.14,17. 1 Cor.16.2.

Q. *What is the generall ſinne here forbidden?*

Anſ. All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by needleſſe works, words, or thoughts, about our callings or recreations.

Expoſ. 12. Here is forbidden idleneſſe or a negligent omiſſion of any duty required

quired, either in whole or in part, for matter or manner: as ſleeping out the Sabbath in the morning, ſleight preparing our ſelves for the publike aſſembly, abſence from it, comming late, ſleeping there, ſtaring about, going forth before the bleſſing, miſapplying the word Matth. 20.6. Acts 20.9.

13. All prophanation of the Sabbath, or any moment of that precious time, with wordly cares, words, or buſineſſe, is condemned alſo, Eſay 58.13. as travelling journeyes, Exod. 16.29,30. keeping faires, Neh. 13.15,16,17. labouring in ſeed-time and harveſt, Exod. 34.21. going on trifling errands, &c. vaine recreations, as bowling, ſhooting, hunting, ſtoole-ball, &c. on this day are unlawfull.

Q. *Which day is to be ſet apart as holy to the Lord?*

Anſ. It is mozall and perpetuall to keep one day in ſeven as holy: from the creation to the reſurrection of Chriſt the ſeventh day was inſtituted: after Chriſt his reſurrection the 14 firſt day of the week was ozdained and is to be kept for ever.

14. The work of our redemption is the greateſt work that ever was, Iohn 3.

16.

16. and by Chriſt his reſurrection from the dead, a new Creation was as it were finiſhed: wherefore ſeeing that hee roſe againe the firſt day, it was (as Divines agree) meet the Sabbath ſhould bee changed to the firſt day, Acts 20. 7. 1 Cor. 16. 2.

Q. *Which is the fifth Commandement?*

Anſ. Honour thy Father and thy Mother, &c.

Q. *Who are meant by Father and Mother*

Anſ. Not only naturall parents, but alſo 15 all Superiours in office, age, and gifts.

Expoſ. 15. All Superiours are called by the name father and mother, 2 King. 2. 12. and 5. 13. Eſa. 19. 13. becauſe they are ſweet and pleaſant names, apt to ſignifie both the affection that Superiours ought to beare towards their inferiours, and alſo to perſwade inferiours chearefully to performe their duty. Houſhold ſociety alſo is of all others the firſt, from which all others ſpring, by the encreaſe of mankind, Gen. 4. 1, 2. and 9. 1.

Q. *What is it to honour?*

Anſ. To acknowledge the excellency

that

that is in men by vertue of their place, and accordingly to yeeld it to them.

Q. *Are the duties of inferiours only here intended?*

Ans. No: but of superiours and equals also.

Q. *What then is the generall duty required in this Commandement?*

Ans. That we carefully observe that order GOD hath appointed amongst men, and doe the duties which we owe unto them, in respect of their places and degrees.

Expos. 16. Of all men as they stand in relation one to another, here is required wisdome, and justice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. love and diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15. and doing their duties modestly, Iob 31. 13, 14. and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Q. *What is the duty of inferiours to their Superiours?*

Ans. To be subiect, 17 reverent, and thankfull, bearing with their wants, and

and covering them in love.

Expoſ. 17. The wholſome lawes of Magiſtrates muſt carefully be obſerved, Tit. 3. 1. 1 Pet. 2. 13. Romans 13. 2. their perſons reverenced, Prov. 24. 21. 1 Pet. 2. 17. and defended with the goods, body, and life of the ſubject; and to them tribute and cuſtome is freely and willingly to be payed, Rom. 13. 6. 7. 2 Sam. 18. 3. and 21. 17. The Miniſters of the Goſpel muſt be had in ſingular love for their works ſake, 1 Theſſ. 5. 13. their doctrine muſt bee received with gladneſſe of heart, Heb. 13. 17. Luke 10. 16. 1 Theſſ. 2. 13. themſelves defended againſt the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Galath. 6. 6. Wives muſt after a ſpeciall manner love, feare, and obey their husbands, yea though they be froward; which muſt bee manifeſted in word and behaviour, Epheſ. 5. 33. 22. 23. 24. Col. 3. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. they muſt be helpers to them in godlineſſe, and in the things of this life, Gen. 2. 18. 1 Pet. 3. 1. Proverb. 31. Children muſt imbrace the inſtructions of their parents, continue in feare and obedience to the end, not beſtow

ſtow themſelves in marriage without their conſent, Epheſ. 6. 1. Luk. 2. 51. Exod. 18. 19. Ruth. 3. 5. Iudg. 14. 2. and miniſter freely unto their neceſſities, 1 Tim. 5. 4 Gen. 47. 12. Servants muſt wiſely, faithfully, willingly, and painfully, beſtow their time appointed in their governors ſervice, Tit. 2. 9, 10. Epheſ. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1, 2. ſubmitting themſelves to holy inſtruction, bearing rebukes and chaſtiſements, though they be unjuſt; without grudging, ſtomack, ſullen countenance, anſwering againe, or reſiſtance, Tit. 2. 9. 1 Pet. 2. 18. untill they can uſe ſome juſt and lawfull remedy. Weak Chriſtians muſt not cenſure the ſtrong, for uſing their liberty, Rom. 14. 2, 3. Young men muſt give due reſpect to the aged, asking their counſell, riſing up before them, giving them leave to ſpeak before them, &c. Titus 2. 6. 1 Pet. 5. 5. Levit. 19. 32. Iob 32. 46. Inferiours in gifts, muſt not grudge or diſdaine their ſuperiours, but ſeek to make benefit of the gifts that God hath given them, Ioh. 4. 19. Rom. 16. 1, 2, 3 &c. All theſe duties are cheerefully, diligently, and faithfully to be performed to ſuperiours,

ours, though they be wicked and ungodly, in reſpect of the Commandement, will and authority of God, who hath ſo appointed, Pſal. 119.4,14,32,117.

Q. *What is the duty of Superiours?*

Anſ. To carry 18 themſelves gravely, meekely, and after a ſeemely manner towards their inferiours.

Expoſ. 18. Magiſtrates ought by all good meanes to procure the good of their ſubjects, making holy and juſt laws for the maintenance of piety and juſtice; appointing officers that be wiſe, couragious, and fearing God, to ſee juſtice executed; and labouring to root out ſinne by puniſhing offenders juſtly, and incouraging the godly, 1 Tim. 2.8. 2 Chron. 19 5, &c. Rom. 13.4. Deut. 7.18, 19. Pſal. 101.6, 7, 8. 1 Pet. 2.13. Eſay 49.23. Miniſters muſt labour in private reading, meditation, prayer, and publike teaching, by inſtruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching over their flocks, that their people bee not corrupted by falſe doctrine, or by ſcandalous converſation, 1 Tim. 4.13, 16, & 3.2, &c. 1 Sam. 12.23. Deut.

Deut.33.9,10. Ezek.33.7.&c. and 34.4. Acts 20.28. Matth.7.6. Prov.27.23. Ezek. 44.23.24. Husbands muſt chuſe Religious wives, dwell with them as men of knowledge, loving them dearely, bearing with their infirmities, protecting them, providing things neceſſary for their ſtate and calling, allowing them competent maintenance, employment, and liberty, ſpecially for the ſervice of God, rejoycing and delighting in them, prudently admoniſhing them in great love and tenderneſſe, and prayſing them for their faithfulneſſe, 2 Cor.6.14. 1 Pet. 3.7. Eph.5.33. Gen.34.6.7. Gen.20.16. 1 Sam.30.5.8. Ephſ.5. 28.29. Exod.21. 10. Prov.5.18. Gen.26.8. Eſa.62.5. Gen. 30.2. Iob 2.13. Fathers muſt bring their children to holy Baptiſme, Gen.21. 4. Mothers muſt nurſe their own children if they bee able, 1 Tim.5.16. Gen.21.7. 1 Sam.1.22. Both muſt bring them up in inſtruction and feare of the Lord, Eph.6. 4. Deut.6.6,7,20. Exod. 12. 26. keep them in ſubjection, traine them up in ſome honeſt labour and calling, Gen. 4. 1.2. lovingly, and ſeaſonably correct their faults, not without compaſſion and

ſorrow

ſorrow, Proverbs, 23. 13. and 19. 18. and 22. 15. and 29. 15, 17. Epheſ. 6. 3. beſtow them fitly in marriage, and that in due time, 1 Cor. 7. 36. 38. Ieremy 29. 6. and lay up ſome thing for them as ability will ſuffer, 2 Corinth. 12. 14. Prov. 19. 14. Maſters muſt chuſe into their houſes true, and religious ſervants; and when they are entertained take care to enform them privately, and ſee that they ſerve God in publick alſo, Pſalme 101. 6. Acts 10. 2. Ioſh. 24. 15. Gen. 18. 19. Exodus 20. 10. provide and give them fit meat, lodging, wages, work, time of refreſhing, Prov. 27. 27. 1 Cor. 9. 9. Deut. 24. 14, 15. Prov. 31. 15. take care of them when they be ſick, that they periſh not for want of good attendence, Matth. 8. 6. and admoniſh, rebuke, correct them, if need require, Prov. 29. 19. Epheſians 6. 9. Col. 4. 1. Strong Chriſtians muſt beare with the infirmities of the weak, ſeeking to build them forward, uſing their liberty aright, for edification, and not for offence, forbearing even things lawfull for the good of their neighbour, Romans 15. 1. 2. and 14. 13, 15, &c. 1 Cor. 8. 3. Old men ſhould be examples of patience,

sobrietie, and holineſſe, ſound in faith, able to give good counſell and direction, Tit. 2. 2, 3, 4. Such as excell in gifts muſt not deſpiſe others, but employ their graces for the good of them.

Q. *What is the duty of equals?*

Anſ. Equals muſt regard the dignity and worth of each other, modeſtly carry themſelves one towards another, and in giving honour goe one before another, Eph. 5. 21. Rom. 12. 10.

Q. *What is the ſixth Commandement?*

Anſ. Thou ſhalt do no Murther.

Q. *What is the generall duty of this Commandement?*

Anſ. That by all meanes lawfull we deſire and ſtudy to preſerve our 19 own perſon, and the 20 perſon of our Neighbour.

Expoſ. 19. The ſpeciall duties of this Commandement in reſpect of our ſelves, are, love and care to preſerve the vigor of mind, and ſtrength of body, that they may be ſerviceable to the Lord, and fit for our brothers good; Epheſ. 5. 29. to which end we muſt uſe chearfulneſſe, Proverb. 17. 22. ſobriety in care, meat, drink, apparell, recreation, and uſe of

Phyſick

Phyſick, Matth. 6. 34. pro. 25. 26. and 23. 2. as alſo moderation in labours Eccleſiaſt. 4. 8. and ſleep; ſeeking lawfull meanes of refuge from violence and danger as giving ſoft words, courteous, anſwers, Iudg. 8. 2, 3. Prov. 15. 1. flying and ſhunning the company of angry perſons, Prov. 22. 24, 26. uſing the benefit of law, Deut. 17. 8. &c. and weapons for our neceſſary defence, &c.

20. The ſpeciall duties in reſpect of our neighbour are, love, Rom. 13. 8. rejoycing at the good of their perſons, 1 Cor. 12. 25, 26. Rom. 13. 15. compaſſion and tenderneſſe of heart towards them, Eph. 4. 31, 32. patience, bearing wrongs, forgiving injuries, Col. 3. 12, 13. paſſing by ſome wants in mens words or actions, Eccleſ. 7. 2, 3. Prov. 17. 9. covering them with ſilence, taking all things in the beſt ſence, 1 Cor. 13. 5, 7. courteous behaviour, Eph. 4. 32. eaſineſſe to be entreated, Iam. 3. 17. gentle anſwers, Prov. 1. 5. hearing our inferiours ſpeak in their juſt defence, Iob 31. 13. avoyding all occaſions of ſtrife, parting with our own right ſometimes for peace ſake, Gen. 13. 8, 9. not neglecting any duty of

love and friendship, though wee bee forced to goe to law for our right, Rom. 12. 18. Relieving the needy visiting the sick, cloathing the naked, lodging the stranger, &c. Heb. 13. 2, 3. Iob 31. 19. 20. pleading for the life and person of the poore and such as be wronged, and delivering them also, if it stand in our power, Prov. 24. 11. 12. using mildnesse in rebukes, and moderation in correction, Gal. 6. 1. yet according to the quality of the offence, Iude v. 22, 23. And in a word be harmelesse and innocent towards all men, Psal. 15. 3. taking care that they sustaine no harme by us or ours, Exod. 21. 8. in their persons in taunt, Matth. 5. 22. stripe, or ill handling, Levit. 24. 19. To our own and our neighbours cattell we must also shew mercy, Prov. 12. 10.

Q. *Which is the generall sin here forbidden?*

Ans. All neglect of our 21 own, or our neighbours 22 preservation, or desire of our own or their hurt, conceived in heart, or declared by word, gesture, or deed.

Expos. 21. In respect of our selves by this Commandement is forbidden excessive

ceſſive ſorrow, Prov. 17. 22. diſtracting care, thoughts againſt our ſelves, ſolitary muſing on the temptation of Sathan; neglect of meat, drink, apparell, recreation, phyſick, ſleep, labour, &c. or exceſſe therein: medling with other mens matters, Amos 4.1. Prov. 23.21. and 26. 17. deſperate adventures, companying with them that be make-bates, quarrellous, and furious, &c. Prov. 26. 20, 21. doing that whereby we are or may be ſtirred up to anger, and refuſing to crave the ayd of the Magiſtrate.

22. In reſpect of our neighbour, here is forbidden hatred, 1 Iohn 3.15, envie, Prov. 14.30. unadviſed anger, Matth. 5. 22. pride, Prov. 13.10. deſire of revenge; fooliſh pitty, reproaching for ſinne or any other infirmity, as poverty, baſeneſſe of blood, ſtammering, Levit. 10. 14, &c. chidings, brawlings, crying with an unſeemely lifting of the voyce, Eph. 4. 31. complaints to every one of the injury wee have received. Diſdainfull or ſcornfull carriage, as dejectedneſſe of countenance, Geneſ. 4. 5. nodding the head, pointing with the finger, or uſing any other provoking geſture, Prov. 6. 17.

stubbornesse, implacablenesse, Rom. 1. 31. breaking jests upon our neighbour; Oppression, Levit. 19. 13. with-drawing corne from the poore, Prov. 11. 26. detaining the hirelings wages, Levit. 19. 13. Ier. 22. 13. not restoring the pledge, Exod. 22. 26. Quarrelling, Tit. 3. 2. striking wounding, Exod. 21. 18, 22, 26. placing, manhood in revenge or bloodshed, Prov. 20. 22. extremity of punishment, Deut. 25. 2. all taking away of life, otherwise than in case of publike justice, just warre, and necessary defence, Exod. 21. 12. Gen. 9. 6. and all sparing those the Lord commandeth to be punished, Proverbs 17. 15.

Q. *What is the seventh Commandement?*

Ans. **Thou shalt not commit adultery.**

Q. *What is the generall duty of this Commandement?*

Ans. **That we should 23 keep our selves pure in soule and body, both towards our selves and others.**

Expos. 23. The speciall duties of this Commandement are purity of heart, 1 Thes. 4. 3, 4. speech savouring of sobriety,

ty, Col.4. 6. temperance in ſleep recreation, dyet both for quantity and quality, Luk.21.34. 1 Theſ.5.6. convenient abſtinence, watching and faſting, modeſty in apparell, 1 Tim.2.9. gravity in behaviour, Tit. 2.3. making a covenant with our ſight, hearing, and other ſenſes, Iob 31.1. Pſal.119.37. poſſeſſing our veſſels in holineſſe and honour, 1 Theſ. 4.5. finally, in ſuch as have not the gift of continency, holy marriage with ſuch as be fit, 1 Cor.7.2,9.39. and therein due Benevolence, fidelity, and confidence each to other, 1 Cor.7.5.

Q. *What is the generall ſinne here forbidden?*

Anſ. **All uncleaneſſe of heart, ſpeech, geſture, or action, together with all the cauſes, occaſions, and ſignes thereof.**

*Expoſ.*24. The ſpeciall ſins forbidden in this Commandement are filthy imaginations and luſts, Col. 3.5. ſpeaking or giving eare to rotten and corrupt communication, Eph. 5.3,4. 1 Cor.15.33. wantonneſſe of the eyes, Matth.5.28. giving them liberty to wander, and to rove about, 2 Samuel 11.2. Idleneſſe, Ezek. 16.49. intemperance in ſleep or diet, Ier.

5. 8. exceſſe, Eph. 5. 18. new-fangleneſſe, Zeph. 1. 8. immodeſty in apparell, Eſa. 3. 16. &c. wearing that which agreeth not to our ſex. Deut. 22. 5. laſcivious pictures, 1 Theſ. 5. 22. impudency or lightneſſe in countenance or behaviour, Prov. 7. 13. painting the face, 2 Kings 29. 30. unneceſſary companyings with lewd perſons, Proverbs 5. 8. promiſcuous dancing of men and women, Matth. 6. 22. fornication, Deut. 22. 28. adultery, Deut. 22. 32. inceſt, Lev. 18. 6. abhorring marriage, or unlawfull entrance into the ſame, when the parties are within the degrees of affinity prohibited, Lev. 18. 6. formerly contracted, Deut. 22. 23. or married to ſome other who are yet alive, Rom. 7. 2. unſeaſonable or untemperate abuſe of mariage bed, Levit. 18. 19. Heb. 13. 4. and alſo all unnaturall luſts, Lev. 11. 22, 23. Rom. 1. 26. 27.

Q. *What is the eighth Commandement?*

Anſ. Thou ſhalt not ſteale.

Q. *What is the generall duty of this Commandement?*

Anſ. That by all good meanes we further the outward 25 eſtate of our ſelves, and of our neighbours.

Expoſ.

Expoſ. 25. The ſpeciall duties of this Commandement are an honeſt calling 1 Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honeſt dealing therein, Pſal. 15. 2. frugality, honeſtly keeping what we have gotten, wiſely ordering our expences, and conveniently uſing what God hath given, that we may be helpfull to others; Prov. 21. 20. contentation with our eſtate, be we never ſo poore, 1 Tim. 6. 6, 7, 8. borrowing for neede, and good ends, what wee are able to repay, and making payment with thanks and cheerefulnes, Exod. 22. 14, 15. at time appointed; Pſal. 15. 4. or if we cannot keep day, then by all other meanes contenting the creditour. Giving freely, Luke 6. 30. juſtly, Eſa. 38. 7. and cheerefully, 2 Cor. 9. 7. according to our ability, and our neighbours neceſſity, 2 Cor. 8. 13. lending freely, not requiring our own before the day appointed, not compounding for gaine; forbearing or forgiving the whole, or part of the ſumme lent, if it cannot be paid without the hazard of undoing the borrower, Luke 6. 35. uſing truth, faithfulneſſe, juſtice, and indifferency in buying, ſelling, letting, hiring,

part

partnership, &c. Matth. 17.2. 1 Thess. 4.6. not concealing the faults of our wares, or other commodity, or taking advantage of the necessity or unskilfulnesse of the one party, but equally respecting the good of each other, Gal. 5.13. seasonable and faithfull restoring of things committed to our trust, Exod. 22.7,8. of things found; Deut. 22. 2,3. and of things unlawfully gotten, Levit. 6. 2, &c. Good advisednesse in undertaking suretiship, in matters not above our ability, and for such as are known and approved Christians, Prov. 11. 15. and 7. 18. moderation in recovering that which is our own, Phil. 4. 5. Ministers that receive the tithes must feed the flock committed to their charge, Ezech. 34.2. Lawyers must take no cause into their hands, which they see can have no good end with equity, Esa. 5.20. Psal. 15.5. and they must follow those which they undertake to defend, with all honest diligence and faithfulnesse; for love of equity, and not of gaine, ending suits with all possible dispatch and good exped tion, Exod. 18.13, &c.

Q. *What is the generall sinne here forbidden?*

Ans.

Anſ. All 26 neglect to further our own, or our 27 neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and indirect dealing.

Expoſ. 26. Actuall ſinnes of commiſſion, here forbidden are, idleneſſe, inordinate walking, Prov. 12. 11. 2 Theſ. 3. 11. covetouſneſſe, 1 Tim. 6. 10. miſerable pinching, and defrauding our ſelves of the good things, which God hath given us, Eccleſ. 6. 1, &c. and 2. 26. waſtefull conſuming of our ſubſtance by laviſh ſpending in meat, drink, apparell, buildings unneceſſary gifts, ſports, &c. Prov. 21. 17. Eph. 5. 18. and by unadviſed ſuretiſhip, Prov. 23. 13.

27. In reſpect of our neighbour, grutching at the proſperity of others, borrowing to maintaine idleneſſe, defraud men of their right, what we are not able to repay; Ezek. 18. 7. alſo borrowing upon intereſt unleſſe it be in caſe of neceſſity; denying what we have borrowed, or repaying unwillingly, Pſal. 37. 21. Levit. 19. 13. lending upon uſury, Exod. 22. 25. exacting encreaſe meerely for the loane, Ezek. 18. 8. cruelly requiring

all

all a mans debts, Esa. 58.3. without mercy or compassion. In bargaining, buying, selling, letting, hiring partnership to use injustice, craft, fraud, or falsehood: 1 Thes 4.6. as making things litigious and doubtfull, respecting a mans own commodity only; parting with bad wares for good, Amos 8.5. or good at an excessive rate, enhaunsig the just price meerely because we sell for day; engrossing wares into our own hands that we may sell them at our own pleasure; disprayfing what we are to buy, Prov.20.14. or prayfing what we are to sell without just cause and for our meere advantage: buying underfoot, especially of such who sell for need; abusing mens simplicity and unskilfulnesse; using false weights, ballances, measures, and lights to deceive; Levit.19.35. Prov.11.1. selling things hurtfull, and not vendible; as dispensations for sinne, charmes, Church-livings, Prov. 20, 25. Mal.3.8. Crucifixces, &c. Detaying things strayed, found, Exod.23.4. Deut.22.1,2,3. or the meanes of our neighbours living layed to pledge, Exod. 22.26,27. as also things committed to our trust and custody,

Deut.

Deut. 27. 19. Prolonging of ſuits, defending bad cauſes, immoderate, or uncivill contending at Law for our own right, ſelling Iuſtice, Prov. 15. 27. removing ancient bounds, Deut. 19. 14. robbery by land, or ſea, Zach. 5. 3, 4, 5. whether it be ſtealing goods, cattell, Exod. 22. 1. ſervants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of Law: receiving of things ſtolen, Prov. 29. 24. Pſal. 50. 18, 19. 22. And all unapproved and unprofitable trades of life or callings (if they may be ſo termed) as jeſters, juglers, paraſites, carders, dicers, gameſters, players, fortune-tellers, figure-caſters, ſturdy rogues, and ſuch as be makers of the proper inſtruments of unlawfull games, Ier. 10. 2. Iob 30. 1, 2, 3. 2 Theſ. 3. 10. Act. 19. 19.

Q. *Which is the ninth Commandement?*

Anſ. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

Q. *What is the generall duty here required?*

Anſ. That by all meanes we ſeek to maintaine our 28 own and our 29 neighbours good name, according to truth and a good conſcience.

Expoſ.

Expoſ. 28. The ſpeciall duties of this Commandement are, to ſpeak ſparingly, Prov. 10. 19. and to ſpeak the truth from the heart, Pſal. 15.2. In reſpect of our ſelves, rightly to know and judge of our ſelves, Gal. 5.26. 2 Cor. 13.5. to procure our own good name, Prov. 22.1. by ſeeking Gods glory firſt and principally, Matth. 6.33. Heb. 11.2.39. judging and ſpeaking well of others, Matth. 7. 2. and walking unblameably, Eccleſ. 10. 8. Luk. 1.6. Iob 1.1. to defend it alſo when need requireth, but modeſtly, and in a ſort unwillingly.

29. In reſpect of our Neighbour wee are commanded to deſire and rejoyce in his good name, Rom. 11.8. Gal. 1.23. 24. ſorrow for his infirmities, Pſal. 119. 136. Ezra. 9.6. and cover them in love, Proverb. 17.9. 1 Pet. 4.8. hoping the beſt with patience, and ſo judging, 1 Cor. 13.5,6,7. not bewraying his ſecrets before we have admoniſhed him, Prov. 11. 12,13. and 25.9,10: yea, though we doe it with griefe, and to ſuch as we deſire might help and redreſſe them; rebuking him to his face, Matth. 18.16. Gal. 2.11. when juſt occaſion requireth, but yet lovingly

lovingly and meekly, Gal.6.1. Prov.25. 12. with remembrance of what is prayſe-worthy in him, 1 Cor.1.4.10. Rev.2.2, 3,4. commending him where he deſerveth well, yet rather in his abſence than preſence, 1 Theſ. 5.22. defending the good name of him, whoſe unblameable carriage is known unto us, by teſtimony, hand-writing, and oath, if need require, Phil. 10. 1, &c. not receiving idle, or falſe reports againſt our brother, Pſal. 15. 3. Prov.25.23. and 26.20.

Q. *What is the generall ſinne forbidden?*

Anſ. All failing to procure, defend, and further our 30 own, and 31 our neighbours credit: all unjuſt defence, wrongfull ſuſpition, or accuſation of our ſelves or others.

Expoſ. 30. Here is forbiden an over underweening of the good things in our ſelves, Luke 18.9,10,11. Exod.4.10. 13. Ierem. 1.7. bearing our ſelves above our worth, Phil.2.3. boaſting, Prov.27.1. excuſing our ſelves unjuſtly, 1 Samuel 15.15. Gen.3.12. debaſing our ſelves, diſſembling that others may prayſe us, procuring our ſelves an ill name by walking undiſcreetly or offenſively, 2 Sam.

12.14. Rom. 2. 23, 24. and a needlesse lessening the good opinion others have of us, by bewraying our weaknesses; as want of learning, &c. to the carper.

31. Here is condemned evill suspitions, Matth. 7. 1. 1 Samuel 1. 13. want of desire, care and rejoycing in our neighbours good name, 1 Pet. 2. 1. rejoycing in his infirmities, contempt, or foolish admiration of others, Acts 12. 22. Prov. 27. 14. unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten, Prov. 17. 9. calling good evill, or evill good, Esa. 5. 20. flattery, Prov. 27. 14. Iob 17. 5. forbearing to speak in the cause or credit of our neighbours, Prov. 24, 18, 12. and 31. 8, 9. rash censuring, Matth. 7. 1, 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matth. 5. 23. speaking the truth with desire of our neighbours discredit, 1 Sam. 22. 14, 15. with Psalm. 15. 1, 2, 3. listening to talebearers, Prov. 25. 23. raising false reports, Leviticus 19. 16. relating mens words to their disgrace, contrary to their meaning, 1 Samuel 22. 9. 10. Matth.

26. 60. 61. ſpeading abroad flying tales, Prov. 26. 20, 21, 22. libels, falſe preſentments and citations, giving falſe evidence, and pronouncing falſe ſentence, Levit. 19. 15, 35. Exod. 23. 6. Deut. 19. 16. Prov. 19. 5. In reſpect of our ſelves and our neighbours, here is forbidden lying and equivocating, Epheſ. 4. 25. Col. 3. 9. 10.

Q. *What is the tenth commandement?*

Anſ. Thou ſhalt not covet, &c.

Q. *What is the generall duty here commanded?*

Anſ. That we be truly 32 contented with our own outward condition, and heartily deſire the good 2 of our neighbour, in all things belonging unto him, great and ſmall, 2 1 Tim. 6. 8. 1 Cor. 7. 29. 30. Acts 26. 29.

Expoſ. 32. In this commandement we are enjoyned to acquaint our ſelves with thoughts of good towards our neighbour, Eſay 32. 8. 3 Iohn 2. Iob 31. 29. and that which appertaineth to him; to rejoyce in the preſent good eſtate of our ſelves and our neighbours, Pſalm. 34. 2. and 119. 74. and cheerefully to praiſe God for it.

Q. *What is the generall sinne forbidden?*

Anſ. All thoughts of mind, wiſhes, and deſires of heart, and delightfull remembrances of evill againſt contentednesſe, Iob 31. 29.

Q. *Is any man able to keep this Law?*

Anſ. Not perfectly: for the *a* godly often fall, the moſt holy 33 faile *b* 34 alwayes in their beſt actions: but the child of God ought *c*, may and uſually doth *d* walk according to the Law ſincerely, *a* Iam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 Ioh. 2. 14. Iohn 14. 15, 23. *d* 1 King. 15. 5.

Expoſ. 33. In the ſervants of Chriſt there remaines ſome root of bitterneſſe, Heb. 12. 1. Rom. 7. 23. the fleſh luſteth againſt the ſpirit, Gal. 5. 17. their knowledge is but in part, 1 Cor. 13. 12. Pſal. 119. 18. their obedience therefore cannot be perfect. Ioſ. 9. 14, 15. 2 Sam. 2. 9. 2 Chron. 35. 22. Luke 20.

34. Often in the matter, and manner of doing, Ioſh. 14. 15. continually in the meaſure of duty, the moſt holy do offend, Neh. 13. 22.

Q. *Should not a Chriſtian omit doing of good altogether, ſeeing hee cannot doe it in that meaſure that God requireth?*

Anſ.

Anſ. No: but 35 with *e* diligence and ſingleneſſe of heart ſtrive againſt corruption, look *f* for the aſſiſtance of Gods ſpirit, and labour to *g* grow in grace, *e* 2 Cor. 7.1. *f* 2 Chron. 16.9. Philip. 4. 13. *g* 1 Pet. 2.2. and 2 Pet. 3.18.

Expoſ. 35. The ſinne which cleaving to the work defiles it, is by all means poſſible to be avoyded, Matth. 6.1, 2, 3, 4, &c. Pſal. 37.27. but the work it ſelfe is not to be forborn. For we have an abſolute charge from God, to exerciſe our ſelves in all good works, Eſa. 1.17. 1 Pet. 3.11. Col. 1.10. 2 Pet. 1.5. and a mercifull promiſe, that he will forgive the infirmities, which our corruption doth faſten upon them, and favourably accept our ſincere endeavour to walk in all holy obedience, though now and then we through weakneſſe do ſtep awry, Iob 42.7. 2 Chro. 30.19, 20. Eſa. 40.11. Can. 2.14. Numb. 23.21. Ezek. 34.16.

Q. *What meanes ſhould a man uſe to grow in Grace?*

Anſ. He muſt thoroughly examine 36 his *h* wayes, 37 judge himſelf, watch 38 over his heart at all times, in all places, occaſions, and conditions: *k* redeeming the 39

time to store his 40 heart with good, and preserve *l* his 41 faith, *h* Hag. 1. 5, 7. *i* 1 Cor. 11. 31. *k* 2 Tim. 4. 5. Eph. 5. 16. *l* Heb. 10. 35, 36, 38.

Expos. 36. Examination, which is a diligent, exquisite, and unpartiall search of our hearts, thoughts, and wayes, Lam. 3. 40. by the word of God, Rom. 7. 7. as in his presence, is a speciall meanes to preserve from pride, security, hardnesse of heart, and falling into sinne, Heb. 3. 13. Psal. 4. 4. It doth quicken to prayer, Gen. 24. 63. Psal. 19. 12. is a good step to repentance, Psal. 119. 59. Hag. 1. 5. setteth in a Christian course, Psal. 39. 1. provokes forward in godlinesse, Psa. 119. 56. 60. and makes charitable towards others, Gal. 6. 4.

37. To judge a mans selfe, is to passe an unpartiall sentence against himself, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himselfe, Ezek. 16. 61. and 60. 43. Dan. 9. 8. Luk. 15. 18, 19. this awakeneth the heart, Ezek. 36. 3. maketh us affraid of sinne, Gen. 32. 9. spurreth us to sue to the throne of grace, 1 King. 8. 83. and preventeth the judgement of God, 1 Cor. 11. 31.

38. Watch-

38. Watchfulneſſe, which is a narrow, carefull, and continuall keeping, obſerving, and over-ſeeing of our hearts, and all our wayes, Prov. 4.23. is both exceeding neceſſary, ſeeing that of our ſelves we are apt to erre, Pſal. 59. 10. and have many occaſions beſides to draw us away from godlineſſe, Luke 14.18, 20. and exceeding profitable to prevent or withſtand Satan, 1 Pet. 5.8. Matth. 26.41. keep under luſts, avoyd and cut off ſtrayings, and wandrings of minde and life; 2 Tim. 4.5. 1 Cor. 16. 13. Pſal. 101.2. keep the heart in good order, and to eſchew dangerous decayes, fals and diſcomforts, which otherwiſe men ſhall runne into 2 Sam. 11. 2. 1 Tim. 2.14. 2 Cor. 11.3.

39. To redeeme time is ſo to husband it, that every moment thereof may bee ſpent for our beſt advantage, Epeſ. 5. 16. Col. 4.5. Time is a precious thing, being loſt, it is unrecoverable, though God may pardon it to the penitent, Eſay 1. 16. 18. therefore we muſt redeeme the time of youth, Eccl. 12. 1. of the Goſpel, 2 Cor. 6.2. the Sabbath, Exod. 20. 10. the time of ſickneſſe, health, and vacancy from buſineſſe in our calling, &c. Luke

12,42. Iohn 9 4. Gal. 6. 10. Prov. 10.5.

40. When mans heart is emptied of evill, it will quickly gather filth again (as garments will dust,) unlesse it be fraught with good, Matth. 12.43,44,45.

41. If faith decay in us, (as needs it must, unlesse it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6.) godlinesse must needs wither, 1 Tim. 1.5. for faith is the victory whereby wee overcome the world, 1 Ioh. 5.4. thereby we wrestle against sinne, by the Almighty power of Iesus Christ; Gal. 1.20. and our lives must needs be full of doubtings, or security, drowned with carnal delights, 1 King. 11.4. and sinfull pleasures; and the word will lose its efficacy, Heb. 4. 2. the exercises of Religion their sweetnesse. To the end that faith might be preserved, we must value it above gold and silver, 2 Pet. 2.1. often meditate upon the sweetnesse, Psal. 119. 103. and 139. 17. constancy, Revel. 1. 5. 2 Cor. 1. 20. and purpetuity of the most precious and free promises, which are the grounds of faith, Hosea 14.5. Ezech. 36. 22. walk according to the rules thereof, learn to exercise it, living thereby, Heb. 10. 38. Rom. 1.17. and

sincere-

ſincerely, conſtantly, and conſcionably uſe all thoſe meanes, whereby faith is wrought or nouriſhed.

Q. *How elſe?*

Anſ. He muſt take *m* unto him the whole armour 42 of God, and with *n* care, uprightneſſe, and conſtancy, uſe the meanes of grace before preſcribed in one *o* eſtate as well as another, *m* Epeſ. 6. 13, 14. *n* Prov. 2. 3, 4, 5. Coloſſ. 4. 2. *o* Iob 27. 10.

Expoſ. 42. All Chriſtians are called to be ſouldiers, Rev. 12. 7. to fight under Chriſt Ieſus their Captaine, againſt the fleſh, Rom. 8. 13. the world, 1 Ioh. 2. 16. and the devill, 1 Pet. 5. 8, 9. a ſpirituall, ſubtill, and malicious enemy, Eph. 6. 12. Rev. 20. 2. Matth. 13. 28, 29. that can never be appeaſed: they had need therefore take unto them the whole armour of God, which they muſt daily put on, and continually keep on, that at all times they have it ready for uſe to repell and quench the fiery darts of the devill. The parts of this armour are ſincerity, love of righteouſneſſe, the Goſpel, Faith, lively hope, and the word of God, Eph. 6. 14, 15 16, 17, 18. Theſe are kept on by earneſt prayer,

watchfulnesse, and holy meditation.

Q. *What priviledges doth God afford unto his children in this life, who labour according to his will to grow in grace?*

Ans. They may be q assured 2 of his favour and fatherly 3 care r over them, the direction s of his spirit, their t growth in 4 grace and u perseverance to the end, q 1 Ioh.3.14. Iohn 1.12. r 1 Tim.4.10. Matth.10.30. s Psal.143.10. t Col.1.9.10. u Phil.1.6.

Expos. 1. It is first of all to be observed that none of these priviledges can be enjoyed without great strife and labour, 1 Cor.16.13.

2. Not onely some uncertaine hope, or dimme sight of Gods favour, but assurance thereof may in this life be obtained, Iob 19.25. 2 Cor.5.1. 2 Tim.4.8. and 1.12. for the Scripture exhorts us to make our calling and election sure, 2 Pet.1.10. layeth many sufficient grounds of assurance; 1 Ioh.4.13. & 3.14. Phil.1.6. and propoſeth divers examples of them who have attained thereunto, Rom.8.34.38.39. Luk.2.29. Heb.11.9,10. This is a rare and precious priviledge, becauſe it may constantly be enjoyed with an encreaſe

creaſe thereof, Hoſ. 13. 14. Malac. 3. 6. 1 Theſ. 4. 1, 10. is alwayes accompanied with joy unſpeakable, and ſweet contentment, Cant. 1. 1. Pſal. 4. 6, 7. Ioh. 8. 56. 1 Pet. 1. 8. and the longer it is poſſeſſed, the ſweeter it is; dainty meats may become loathſome, but we cannot ſurfet of Gods favour, Pſal. 17. 15.

3. God would have his children know, that in every ſtate he will ſave and uphold them, Pſal. 9. 10. & 32. 6, 7. even when his wrath doth burn againſt his enemies; Eſ. 33. 4, 5, 6. and 27. 7, 8. he will teach them the good way, which they ought to follow, Pſa. 25. 12, 14. Prov. 3. 31. give his Angels charge over them, carry them in his boſome, Eſa. 91, 11, 12, &c. The amiable, ſweet, and comfortable titles, that Chriſt giveth to his Spouſe, calling her my love, my dove, my ſiſter, my Spouſe, my undefiled doth ſhew what great regard he hath of every Chriſtian, Cant. 1. 8, 9. and 2. 4. Deut. 33. 12, 27, 28, 29. Cant. 7. 6.

4. The ſervants of Chriſt are exhorted, and commanded to grow in grace and godlineſſe, 1 Theſ. 4. 1, 10. Col. 1. 10. there are patterns of holy men left unto us in Scriptures, that have grown rich

in

in wisedome and holinesse, Revel. 2. 19. what God commandeth in the Gospel, that Christians should believe he will inable them to doe, Ioh. 6. 63. 1 Iohn 5. 3. and what ordinary graces any of the faithfull did obtaine, the same may all the faithfull look for, Zach. 12. 10. Eph. 4. 4. 2 Pet. 1. 1. if it be for their good, Rom. 8. 28. for they are all under the same covenant, have the same Redeemer and Sanctifier, and have the same promises made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5. 6. Ephes. 4. 30. and 2. 12.

Q. What other priviledges doth God afford unto them?

Ans. They are 5 kept *w* from, comforted in, and delivered out *x* of many troubles, taugh to *y* use all estates aright, 6 preserved *z* from 7 foule offences, mabled 8 to *a* rise againe, if they *b* fall, instruted to 9 live godly, and have *c* possession 10 of the word, *w* Psal. 32. 10. Acts 16. 25. *x* Prov. 11. 8. *y* Lam. 3. 27. Phil. 4. 12. *z* Luk. 1. 6. *a* Psal. 27. 23, 24. *b* Eph. 2. 10. *c* Luke 8. 15.

Expos. 5. The godly shunne the sinnes which others follow with greedinesse, Gen. 39. 9. & 42. 18. Neh. 5. 15. Iob 31. 1.

order

order their affaires with godly wiſdome, Acts 23.6. and 22.26. and 18.11. with 19.37. and foreſee the evill to come, and hide themſelves, Prov. 22.3. and 26.12. therefore they are preſerved from many troubles that others fall into. And yet for want of care and watchfulneſſe, they often draw no ſmall griefe upon their heads, from which they might be free, if they would carefully ſubdue their paſſions, and look unto their wayes, Can. 5.2,3,4,5,6. 2 Sam. 11.2.3. Pſal. 5.1.8.

6. In proſperity the godly are taught to edifie themſelves, Act. 9.31. to walk in meekneſſe, lowlineſſe, feare and comfort of the Lord, doing good, Iob 14.15, 21, 24. In adverſity, to be humble, patient, pray, 1 Pet. 5.6. Iob 1.21. Pſal. 39.9. and 30.7,8. grow out of love with this world, 2 Cor. 5.1,2,3,4. prize the Lords favour, Pſal. 73.26, 28. cleave cloſe unto God. Iſa. 10.20. examine their hearts, and reforme their wayes, Lam. 3.40. Zeph. 2.1. Eſa. 27.9. In their callings to take triall of their wiſdome, faith, ſincerity, love of righteouſneſſe, and patience, and ſo to goe about the ſame with hearts affecting the things that be above, Pſal. 112.5. Gen. 31.

38,39,40. Gal. 5. 22. Gen. 17. 1,2. Zach. 8. 16. Luk. 21. 19.

7. If the godly be overtaken with some reproachfull evill, Gen. 9. 21. and 10. 33. it is not ordinary, Rom. 8. 1. 2 Cor. 5. 7. but for a time, Psal. 37. 34. when they have cast off their armour, and neglect their watch, 2 Sam. 11. 1. 2. Matth. 29. 40. 41. the Lord suffering them to fall, to let them see their weakneſſe, correct their careleſneſſe, cure in them pride of heart, and contempt of others: and ordering their slips for the glory of his great name, the comfort of the weak, and the good of the party fallen, after that by repentance he is risen againe.

8. The righteous may fall, but the Lord will not suffer them to perish, Iohn 10. 28. Christ hath prayed for them, Iohn 17. 20. Luke 22. 23. the immortall seed abideth in them, 1 Iohn 3. 9. the spirit of God doth quicken them, Rom. 8. 2. 11. so that afterward they take heart and courage againe to fight against sinne and Satan, therefore they can never be utterly vanquished, though for a time they bee thrown down, 2 Cor. 4. 8, 9. Matth. 16. 18.

9. If the faithfull seek unto the Lord, he

hee will teach them with delight and comfort to live godly in all places, and callings, Prov. 2. 3, 4. 9. Eſa. 30. 21. but yet they ſhall finde the fleſh rebelling againſt the Spirit, Gal. 5. 17. Pſal. 42. 5, 11. that they might not truſt to themſelves, but in the Lord, Prov. 3. 5, 6. no longer live than find need to pray, Lord ſtrengthen me, 1 Theſſ. 5. 17. be thankfull to God for the mercies they have received, Pſal. 54. 6, 7. not triumph before the victory nor walk in ſecurity, as though they had no enemy; 1 Pet. 5. 8. 9. and that by how much the fight is more painfull, ſharp, and difficult, by ſo much the victory ſhould be the more delightfull, ſweet, and glorious, Rom. 16. 20. Rev. 12. 11.

10. The word of God is poſſeſſed, when it is received truly in our heads, is kept and laid up ſafely, as as a treaſure in our minds and hearts, ſo that we have it in readineſſe for our direction and comfort, and doth rule over us with an holy and univerſall ſoveraignty. Luk. 2. 51. Col. 3. 16, 17. Pſalm. 119. 111, 112. 33. 35.

Q. *Doe all the godly, or any at all times enjoy all theſe priviledges?*

Anſ.

Ans. No: some are ignorant of them, not beleeving, or at lest faintly beleeving that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

Q. *What other hindrances doe deprive Christians of these priviledges?*

Ans. *d* Inordinate passions, as feare, anger, selfe love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust doe keep under many, *d* Iam. 4.1,2,3.

Q. *How should a man bridle and reforme these unruly passions?*

Ans. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the corruptions that be strongest in him, shun the occasions of sinne, hide the *e* commandement in his heart, and apply *f* the death of Christ for the killing of corruption, *e* Psal. 119. 51. *f* 1 Iohn 5.4.

Q. *How may a man overcome his temptations to distrust?*

Ans. Ye must not give credit to Satans suggestions against Gods truth: but consider of Gods *h* 11 power, *i* goodnes, *k* unchang-

changeableneſſe, former *l* mercies, and free *m* grace in giving us his ſonne Ie-, ſo that weaknes, unworthineſſe, want of feeling comfort ſhould not diſmay him,

g Matth. 4. 3. 4. *h* Matth. 8. 2. Eſa. 40. 21. *i* Pſal. 51. 12. *k* Ier. 31. 3. *l* Pſal. 77. 11. *m* Rom. 5. 8, 9.

Expoſ. 11. God is in power all-ſufficient, ſo that he can help us, Eph. 3. 20. and in love everlaſting, Iohn 13. 1. 2 Theſ. 2. 16. Ier. 13. 3. ſeeing then he hath once loved us, we may be aſſured that he will never leave us, Phil. 4. 19.

12. God gives Chriſt to them that are loſt in themſelves, Eſa. 16. 1, 2. Matth. 9. 12, 13. and the weak as well as the ſtrong are partakers of his merits, 1 Iohn 2. 1. ſtrength of grace in us, and ſoundneſſe of a Chriſtian converſation, is not the root of comfort; neither ſhould weakneſſe, and unworthineſſe in us breed doubting of our ſalvation, Heb. 10. 23. The ground of all comfort is, that God of his free grace hath given his Sonne to us miſerable ſinners, even to as many as believe in him, 1 Ioh. 2. 2. and 10. 3. 26. and the weak faith doth lay hold upon Chriſt as truly, though not ſo comfortably,

tably, as the strong doth, 1 Iohn 2.12.13. 14.

Q. What else must be done?

Ans. Consider what promises the Lord hath made, to *n* keep and uphold us, what *o* incouragements hee hath given us to beleeve, 13 and how acceptable a thing it is *p* that we should so doe, *n* Matth. 16. 18. Luk. 22.32. 18. *o* Iohn 3.23. *p* Matth. 8.10. and 15.28. Rom. 4. 20.

Expos. 13. God commandeth, perswadeth, entreateth the thirsty and burdened to believe, hath bound himselfe by covenant unto them, Esa. 43.25. sealed it by the Sacrament, and confirmed the same by oath, Gen. 22.16, 17. Psal. 105. 9. Luke 1.73. And the deeper our misery is, the more we glorifie his name by resting upon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things are to be learned for the overcoming of these temptations?

Ans. We must judge our selves *q* not by present 14 feeling, or by our own *r* discerning the fruits of grace, but by that which wee *s* have felt, and the *t* fruits of grace which appeare to others, *q* Psalme 116.11. Psalme, 13.1. *r* Psalm. 51.

51.10. & Pſal. 77.11.12. 1 Cor. 10.11.

Expoſ. 14. A man may have faith, that feeles no comfort; and grace, that ſees not the fruits of grace, Pſalm. 22.1. and 77.8,9. The ſoule is ſometimes ſick, Ezek. 34.4.16. Cant. 3.5. and ſometimes in a ſwound; Cant. 5.6. ſometimes wee judge amiſſe of our eſtate, Pſal. 1.16,10. 11. and 77.10. obſerving what motions we have to evill, but not how we reſiſt them; ſuppoſing wee have no grace, becauſe we have not what grace we deſire, or becauſe we find not our ſelves at all times alike affected, and comforted, or elſe we want what others have, or we conceit them to have; whereas, God gives not all graces to one man, nor to all in the ſame meaſure; Ephe.4.7. Zach. 12.8. Alſo it is the property of men in affliction, to admire ſmall things in others, and deny great and many graces in themſelves: likewiſe the vaſtneſſe of deſire cauſeth that which is much in compariſon, to ſeeme nothing. Sathan works upon the timorous diſpoſition of ſome, and perſwades them that they have fearefully conſented to thoſe ſuggeſtions, which they alwayes abhorred, and in

which they never took delight: or that they wilfully offend, when some sinfull motions arise in their hearts, to which they doe not consent, but which they resist praying to God for forgivenesse and assistance: and because wee in temptaons want one grace, which accompanies faith, to wit, joy, Ioh. 8. 56. 1 Pet. 1. 8. we conclude that we have no faith at all; whereas faith and joy be not inseparable companions, Iob 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindering the sense of mercy, when God doth withhold comfort. For which causes, we must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithfull.

Q. *What may be a further help beside?*

Ans. It is good to examine our 15 hearts, and use the advice *w* of others, but we must know withall, that groaning after, & *x* labouring to rest our wearied soules upon the promises of grace, being never satisfied untill our doubtfulnesse be removed, will bring a good end, *w* Psal. 4. 4, 1. Thess. 5. 14. *x* Matth. 11. 28.

Expos. 15. God with-holdeth or withdraweth

draweth comfort ſometimes by reaſon of ſome ſecret ſinne, not yet repented of; or ſuffereth Satan to buffet us that we might more ſeriouſly repent of ſome corruption, Iob 40.3,4,5,6. with 42.6. 2 Cor.12.7. And hereby the Lord doth correct our not prizing comfort at a high rate, Cant.5. 3,4,5. our forgetfulneſſe to prayſe him for it: we ought therefore wiſely to make trayall of our wayes, neither ſparing any ſinne, nor cenſuring that to be ſinne which is juſt & lawfull; not making light account of any ſinne, nor yet calling our repentance into queſtion, becauſe ſome things have been amiſſe, or we have not attained to perfection.

Q. *Doe the fruits of the ſpirit alwayes appeare in the faithfull?*

Anſ. No: They are *y* obſcured in our firſt 16 converſion, in the dayes 17 of *z* ſecurity when we *a* leave our firſt love, 18 in time of *b* tempt tion 19 or ſome 20 relapſe *c* into ſinne, *y* Luk.5.37,38. *z* 1 Cor.3.1. *a* Rev. 2.4. *b* Pſal.6.1,2,3. *c* Pſal.51.10.

Expoſ. 16. At our firſt converſion we are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age; 1 Cor.3.1. Heb.

5.13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33. 34, 100. our sight of Gods love dimme, many doubts arise in our mindes, Luke 24. 38. because of our weakness and unworthiness: many lusts are untamed, we are unexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our adversaries. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples to the weak. If our comfort and joy that we felt in our first conversion be diminished, it is either by reason of security, or temptation, 1 Sam. 11.2,3, &c. with Psal. 51.10. Psal. 77.8. 9. 10.

17. Good ground will bring forth weeds if it bee not tilled, and fire will die if it bee not blown; the graces of Gods Spirit will decay if they bee not stirred up by prayer, reading, &c. 1 Thess. 5. 19. 2 Tim. 1. 6. and lusts, worldinesse, drowsinesse, &c. will creep upon the best, and over-grow them, if they be not diligent to keep them under

der, and root them out, Luk. 21. 34. 35. 36.

18. As our love to God doth decay, ſo the ſenſe and feeling of Gods love to us doth die and decay alſo, Rev. 2.4,5. When our love to God is abated, the Spirit of God, which is the comforter of the heart, and the ſtirrer up of that joy, which paſſeth all underſtanding, is grieved, Eph. 4. 30. our faith is weakned, 1 Tim. 1.5. our prayers muſt needs be cold and faint, we muſt needs be dull, heartleſſe, uncheerefull, even a burthen to our ſelves, untoward to any holy duty, Pſal. 119. 174. For love is the wheel of the ſoul, and firſt affection, Deut. 6.5. Matth. 22.37. if that be diſordered, no other can be of a right temper.

19. In time of temptation, the minde is full of diſorder and confuſion, and the heart of man, Exod. 6.9. Pſal. 7.2,7,8,9. 19. as the ayre is troubled in a tempeſtuous ſeaſon; many miſts being caſt between the eye of our underſtanding, and the promiſes of God, as clouds that obſcure the Sunne: Satan having then leave to try and buffet us. By temptations we are fitted to grow in grace, Pſal. 32. 4,5.

thereby also the graces of Gods spirit in us are tryed, Rom.5.5. Iam.1.2,3. but it is no fit season for us to discerne or judge of them.

20. When corruption getteth ground, grace must needs bee weakned, for these two are opposite the one to the other.

Q. *How should a man recover out of a relapse?*

Ans. By speedy *d* consideration 21 of what hee hath done, renewing his repentance with sorrow and shame, *e* bewayling his sinne before God, reforming his life, and laying hold upon the promises of mercie, *d* Rev.2.5. *e* Ier.31.18,19.

Expos. 21. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 Ioh.3.23. Esa.55.1. Matth.11.28. For the Prophets call upon wicked revolters from God, to repent, and promise them pardon, Esa.1.18. Ier.3.1, 12,13,14 &c. and in the Law sacrifices were daily offered, not only for ignorance, Levit.5.15,17. but sinnes committed willingly, and against conscience, Levit.6.1,2,3. wee are commanded daily to pray for remission of

sinnes

ſinnes without exception, Luke 11.4. no ſinne is unpardonable, but the ſinne againſt the holy Ghoſt, Matth. 12.3, 13, 2. Marke 3.28, 29. from which a man that ſinnes groſſely after repentance may bee free. God is able to heale the later wound which ſinne makes as well as the former; Hoſ. 14. 4. without Chriſt no offence can be forgiven, and in Chriſt all offences may be done away, 1 Ioh. 1.7. Mercy in us is as a drop of a bucket, in compariſon of that infinite ſea of mercy which is in God: if by his commandement man muſt forgive his brother ſeventy times ſeven times, will not hee forgive them that humble themſelves before him? Mat. 18.11, 22.

Q. *What priviledges doe the godly enjoy as ſoone as this life is ended?*

Anſ. Their glory then begins; for their bodies remaine 22 in the *f* grave, as in a bed of ſpices; and their ſoules being perfectly *g* freed 23 from ſinne, are received into heaven, to the beholding *h* of God and Chriſt immediately, *f* 1 Theſ. 4. 15. *g* Revel. 14.13. *h* Matt. 5.8 1 Cor. 13.12.

Expoſ. 22. Death ſeparates the ſoule from the body, but it doth not ſeparate

the soule or body of the godly from Christ, Rom.8.38,39. 1 Cor.3.22. and 15.54,55.56. Phil.1.21. when the body lyeth in the grave, and is dissolved into dust, it is yet united unto Christ, Ioh.15.5.Eph.5.30. and doth expect and look for a future and glorious change, 1 Cor. 15.38,42,43,44.

23. From the guilt and dominion of sinne, the godly are delivered in this life, 1 Ioh.1.9. not from all staine thereof; but after this earthly tabernacle is laid down they are delivered from all sinne, sorrow, and care, Rev.21.4.27. and are received into heaven to be with Christ, enjoying the glorious presence of God, 1 Thess.4.16.17. seeing him not by faith obscurely, 2 Cor.5.7. as it were thorow a glasse, 1 Cor.13.12. as the Saints doe in this life, but by sight, and face to face, immediately, or without meanes, Psal.17.15.

Q. *If this be the state of the Godly, what shall become of the ungodly?*

Ans. Their bodies *i* shall rot in the grave, and their soules are iudged unto *k* everlasting woe, *i* Gen.3.19. *k* Luk.16.22.23.

Expos.

Expoſ. 24. Death is a curſe to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and ſo is their rotting in the grave, becauſe they are not in Chriſt, 2 Cor. 5. 17. though to the ſenſes there is nothing befals the bodies of the wicked, which befalleth not the bodies of the godly, Eccleſ. 9. 2. The wicked ſhall indeed riſe againe, but it is to further condemnation, Ioh. 5. 29.

Q. *When ſhall the happineſſe of the elect be conſummate?*

Anſ. At the dreadfull day 25 of iudgement, and the generall reſurrection, Pſal. 17. 15.

Expoſ. 25. The ſoule in heaven doth retaine a naturall deſire to be united to the body, neither can the happineſſe of the ſoule be every way compleate and perfect without it: of the happineſſe of the elect there bee three degrees; one at their firſt converſion, Matth. 5. 3, 4, 5. Pſal. 32. 1, 2. the ſecond at death, Apoc. 14. 13. the laſt and moſt perfect at the day of judgement, 1 Theſſ. 4. 17.

Q. *Who ſhall be judge at that day?*

Anſ. Chriſt 26 the Lord and King of the Church, who ſhall come in a moſt glo-

rious

rious and visible manner *m* descending from heaven with a shout, and with the voyce of the Archangel, and with the trumpet of God, most royally *n* attended with innumerable multitudes of mighty Angels, *l* Act.10.42. and 17.30. *m* 1 Thes. 4.16. *n* 2 Thes.1.7.

Expos. 26. The decree of judging and judiciary power, is common to Father, Sonne, and holy Ghost, Gen.18.25. but the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man; Act. 17.13. Ioh.5.22.23. Rom.14.10,11,12. who being judged at his first comming to work our redemption, shall at his second appearing come to judge, this being the last act, and accomplishment of his kingly office, 1 Cor.15. 25,26,27.

Q. *When shall Christ come to judgement?*

Ans. He will most surely come, but the time is *o* unknown, that we might ever *p* watch, and prepare for his comming, *o* Matth.24.36. *p* verse 42.

Q. *Whom will he judge?*

Ans. His elect and *q* chosen, and all their enemies, both evill *r* angels and wicked

wicked men, q 2 Cor. 5. 10. r 2 Pet. 2. 4. Iude 6.

Q. *Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?*

Anſ. The very ſame s bodies 27 that at any time died, ſhall by the power of God be raiſed up, and their ſoules be united to them, inſeparably to abide together forever more, t 1 Cor. 15. 42, 43, 44.

Expoſ. 27. Iuſtice requireth that the ſame bodie which joyned with the ſoule, in working good or evill in this life, ſhould bee raiſed up to ſhare with the ſoule at the day of the Lord, Rom. 2. 5, 6.

Q. *What are we to believe concerning thoſe who ſhall be found alive at the comming of Chriſt?*

Anſ. They ſhall be t changed in the twinckling of an eye, and ſo preſented before 28 the iudgement ſeat of Chriſt, t 1 Cor. 15, 15. 51, 52.

Expoſ. 28. The meanes whereby quick and dead ſhall be gathered to judgement, are the powerfull voyce of Chriſt, Ioh. 5. 28, and the miniſtery of Angels: Mat. 13. 40, 41. the brute and ſenſeleſſe creatures

ſurren-

surrendring up their dead, Rev.20.13.

Q. *In what manner shall hee judge them?*

Ans. Most 29 strictly, both in respect of the *u* persons iudged, and the things for which, but yet he shall iudge most *w* righteous iudgement, *u* Cor.5.10. *w* Act.17.3.

*Expos.*29. Every man must appeare in his own person before the judge, Rom. 14.12. Rev.20.12. and give an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Master, Servant, &c. for all the things which he hath received of the Lord, and for all the things which he hath done; even all thoughts, words, and actions, Iob 34.11. Psal.62.12. Prov.24.12. Ezek.33. 20.Rom.2.6. 2 Cor.5.10,11. 1 Pet.1.17. Apoc.32.12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approved by the word of God, 1 Thess.4.18. 2 Pet. 3.11,14.

Q. *What shall be the issue of this judgement to the wicked?*

Ans. Everlasting *x* perdition from the presence of the Lord, to all those who ignorantly or wilfully contemne the

the Goſpel, *x* 2 Theſſ. 1. 7, 8, 9.

Q. *What ſhall be the iſſue hereof to the godly?*

Anſ. Clear 30 viſion of *y* God & Chriſt, endleſſe *z* communion with them, everlaſting *a* peace and glory, both in ſoule & 31 body, in fuller meaſure than the heart of man can now apprehend, or any of the Saints enioyed before, *y* 1 Ioh. 3. 2. *z* Ioh. 17. 24. Phil. 1. 23. *a* Matth. 25. 34.

Expoſ. 30. Spirituall or ſupernaturall bleſſedneſſe of the Saints, is the immediate fruition of the chiefe, perfect, ſufficient, and unchangeable good, even God in Chriſt, Matth. 5. 8. with 19. 17. 1 Theſ. 4. 17. Matth. 25. 34. who of his meere goodneſſe doth give himſelfe unto his Elect, to be ſeene, loved and poſſeſſed, that is, to be enjoyed, by them. The means by which God is enjoyed, is the underſtanding, will and affections; the minde clearely and immediately beholding God in Chriſt, and his exceeding glory, and goodneſſe, as it were face to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6, 7. 1 Ioh. 3 2. and the will with as great love and joy, embracing that infinite good, as there is knowledge thereof in the minde, Rev. 19.

3. 4.

3.4. The Saints in glory do not absolutely see God as he is himselfe: for that which is infinite cannot bee comprehended of that which is limited; but God doth manifest himselfe unto them, so far forth as a creature is capable for to know him, Psa. 16 15. And to the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his image in his Elect, & by his power enlarge the capacity of the soule, so far as the nature of man will beare, 1 Ioh. 3.2. that it might alwayes be fully satisfied with the beholding of him, and that without wearinesse at any time, Psal. 17.15.

31. The subject of happinesse is the whole man, Rev. 20.6. and 22.14. therefore in this estate of blessednesse, the body is united to the soule; and laying aside corruption and mortality, is changed to an incorruptible, immortall and spirituall body, like to the glorified body of Christ our Saviour, 1 Cor. 15.41,42,43. 1 Ioh. 3.3. whence followeth perfection of the whole man, conformity with God, unspeakable joy, and endlesse glory, Rev. 22.5.

FINIS.